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# America

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# America

NATIONAL CATHOLIC WEEKLY REVIEW

VOL. 106 No. 8 WHOLE NUMBER 2737

NOVEMBER 25, 1961

## OF MANY THINGS

Between 1950 and 1952, an elderly British novelist, the late Dame Rose Macaulay, wrote a number of peppery *Letters to a Friend*, the friend being a Fr. Hamilton Johnson of the (Anglican) Cowley Fathers of Cambridge, Mass. In the first volume of this correspondence, just published in England—and currently causing quite a row there—we find the author's reflections on Graham Greene.

✦ *What a mess his mind must be—nothing in it, scarcely, but religion and sex, and these all mixed up together.*

✦ *How completely those war years were his milieu. He loved walking the bombed streets wrapped in a shabby macintosh, admiring the craters, the fires, and the tumbling buildings. It is his setting. But to him the world was always horrific, squalid, sordid. No, he would have no affection for the C. of E. of his childhood; it was much too temperate and mild and benign for him. The R.C. Church broke in his ears with a darker, more catastrophic thunder, and caught him up in it.*

✦ Then, later . . .

✦ *On Tuesday I am bidden to a party at Graham Greene's. Wouldn't it be interesting if at that party I was surrounded by G.G. characters—evil men, racing touts, false clergymen, drunken priests and with G.G. in the middle of them talking about Sin?*

✦ But finally, after the fateful confrontation with G.G. . . .

✦ *I went to drink with G. Greene last week; not a single priest there! Can they have dropped him, or he them?*

T.N.D.

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BUSINESS OFFICE: 920 BROADWAY, NEW YORK 10, N. Y. AL 4-5580  
ADVERTISING: CATHOLIC MAGAZINE REPRESENTATIVES  
Penn Terminal Building, New York 1, N.Y.

*America*, the National Catholic Weekly Review, edited and published by a group of Jesuit Fathers of the United States and Canada, appears every Saturday of the year, excepting the last Saturday of December. ✦ Second-class postage paid at Philadelphia, Pa. The America Press business office is located at 920 Broadway, New York 10, N. Y. ✦ Subscription rates, United States and Canada, \$8 for one year; \$15, two years; \$22, three years. Single copies: current, 25 cents; six months or older, 50 cents. Foreign subscription rate, \$9.50 for one year. ✦ To change your mailing address, please give five weeks' notice, supplying both old and new addresses to America Press, 920 Broadway, New York 10, N. Y. ✦ Send notice of undelivered copies on Form 3579 to America, Erie Ave., P.O. Box 2, Philadelphia 32, Pa. ✦ America is indexed in Readers' Guide to Periodical Literature, Catholic Periodical Index, and Guide to Catholic Literature.



# Correspondence

## Man-Made Christs

EDITOR: May I add a note to Eric Bergtal's excellent study of *La Dolce Vita* ("The Lonely Crowd in *La Dolce Vita*," 10/7)?

Although he must have recognized it, Mr. Bergtal fails to indicate what seems to be the film's unifying symbol—Christ, as seen in the statue and in the fish.

The horrible fish at the end of the movie is the *ichthus*, Christ. In the eyes of the unsophisticated fishermen it is a great catch. In the eyes of the orgiasts it is a dead, bloated obscenity. Thus, a Christ-symbol opens the film (the statue) and closes it (the fish).

But as Mr. Bergtal points out, *La Dolce Vita* is a statement, not a sermon. Fellini does not preach God. He includes Him.

WILLIAM J. O'MALLEY, S.J.  
Woodstock, Md.

EDITOR: Eric Bergtal's commentary on *La Dolce Vita* raised several questions in my mind about the prevalence of social decadence in cities throughout the world.

Does the picture apply to most cities or just a few?

Is there high attendance at *La Dolce Vita* because it startles people with a truth—that the moral structure of society is crumbling?

JOHN C. BECKERLE  
Ridgefield, Conn.

EDITOR: Good for Moira ("Christ or Credit Card?", Moira Walsh's review of *King of Kings*, 10/21!)

It's about time that our uncritical Christians began to realize that Hollywood's Christ is an almost blasphemous representation of the Son of God.

MARY J. REICHMANN  
Portland, Ore.

EDITOR: Moira Walsh's study of the motives of the producers of *King of Kings* may be further illuminated by this quote from an interview with producer Alan Brown, published in the *San Francisco Chronicle*: "What we have tried to do is to present Jesus as a man, in context with the times in which he lived. Only Peter, of his disciples, accepted him as a divinity."

CAPT. MINA P. COSTIN, USAF  
Beale Air Force Base, Calif.

## Many Fathers

EDITOR: Msgr. William Busch, in a letter (AM, 10/28) about the propriety of laymen writing to the Liturgical Commission in

Rome for use of the vernacular in the Mass, asks: "Why this by-passing of the bishops?"

It is true that the bishop in my diocese is my father in Christ, with his own ideas or wishes about this movement. If I move to another diocese, I acquire another father in Christ, who may have different ideas. After all, St. Paul did once "withstand Peter to his face." In fact, in my travels I find that this diversity is becoming the scandal of the liturgical movement, where the customs in one church are so different from those in another church or diocese.

I studied Latin for six years and was once fairly fluent in it. Now, reciting the creed in Latin is as incomprehensible as turning a Tibetan prayer wheel. What do you think it means to the dear souls who never studied Latin—except a jumble of words that are supposed to be sacred because they have been used for 1,600 and some years?

As for writing your bishop, how many individual letters do you think would get past the chancery to a busy bishop in a large diocese? As for the "vox populi," it gave us the Elevation of the Mass, didn't it?

JEROME WAGNER SR.  
Sidney, Ohio

## Author vs. Critic

EDITOR: Thomas K. Burch indulged extensive liberties in his energetic attack on my *Catholic Viewpoint On Overpopulation* (Books, 10/14). His sweeping generalizations must be accepted by the reader on the strength of his own authority, since proofs and documents are missing. He is almost scrupulously careful not to reveal the contents of this book whose central thesis opposes his own opinion.

Scattershot directed against the chapter on global demography claims that "long-discarded theories are quoted as scientifically valid." The reader will find only two theories quoted in the chapter. The first is on p. 39 and reads in context:

The same UN study then declares that it is reasonable to suppose that "mortality will not continue to decline indefinitely without leading to a decline in fertility," and that one can forecast that "in the underdeveloped countries a phase of rejuvenation will be followed by a phase of heavy aging." It reports that most of the world population is still in the stages of early demographic development, but that it may reasonably be assumed that it will generally follow the trend of "demograph-

(Continued on p. 312)

## ADVERTISEMENT

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## KING AND CHURCH

by W. Eugene Shiels, S.J.

Shortly before America was discovered, the kings of Spain received an unusual grant from Rome. It was the royal patronage of the Church, the right to administer all religious affairs in Granada. The grant was soon extended to the Indies. This patronage produced excellent results in the establishment of religion overseas and in building and cementing the structure of empire. It deserved to be called "the most precious pearl in the royal diadem."

But the grant created an unnatural situation that led in time to a servitude of the Church to the State. Taken altogether it developed into a magnificent illusion, a Church subservient to a Crown that finally perverted the patronal function. History never gave clearer, more cogent warning against improper ties between religion and civil government.

The book aims primarily to present in full the documents that are basic to a study of the patronage, and in this to make clear just what was its origin and operation. These texts are woven into a narrative that spans the three centuries of the patronage.

W. Eugene Shiels, S.J., began his studies of the Spanish empire under Professor Herbert E. Bolton at the University of California, where he received his doctorate in 1933. Since then he has been teaching and writing in the same field. He is professor of history and chairman of the department at Xavier University, Cincinnati. He is an active member of the historical associations and an associate editor of *Mid-America*.

LOYOLA UNIVERSITY PRESS

Chicago 13

# Current Comment

## Right-Wingers Castigated

Nothing could have been more necessary or timely than the scorching report on extremist right-wing groups which Archbishop William E. Cousins submitted on Nov. 15 to the annual meeting of the U.S. bishops in Washington. Though no names were mentioned, the Milwaukee prelate, in his capacity as episcopal chairman of the Social Action Department, NCWC, accused such wild-eyed anti-Communist groups as the John Birch Society of "unwittingly aiding the Communist cause by dividing and confusing Americans." His report specified these misguided activities:

First, they emphasize the danger of domestic subversion and give little attention to the world-wide activities of Communist parties.

Second, they often consider as Communist views and positions what most Americans consider as legitimate, if controversial, political attitudes.

Third, they tend to label individuals as Pro-Communist or Communist and to harass and persecute such individuals.

Fourth, some of these groups openly profess to use tactics and methods borrowed from the Communist party.

The report might have added that these extremist groups also work to destroy the confidence of the American people in their government.

To the extent that Catholics are implicated in the fanatical right-wing movement, the Archbishop's report should have a salutary effect. We can hope, for example, that Catholic papers will give no additional circulation to a deplorable right-wing supplement which lists and commends publications and bookstores of some of the most rabid extremist groups in the country today.

## General Park's Visit

Before arriving in Washington last week for his visit with President Kennedy, Gen. Chung Hee Park, chairman of the military junta ruling South Korea, made two gestures which helped assure

the success of his mission. He pardoned deposed Premier John M. Chang, whose government the United States had strongly supported, and he stopped off in Tokyo to confer with Japanese Premier Hayato Ikeda about normalizing relations between their countries. Washington has long sought to promote a friendly understanding between Japan and South Korea.

For some time now the United States, though disappointed over the temporary collapse of democracy in South Korea, has realistically decided to live with the military junta. We really had no other choice, since opposition to General Park would have aggravated the instability of the country and endangered the effectiveness of the ROK army. Public memory may be short, but the Pentagon and the State Department remain vividly aware that nothing more than an armistice exists between the UN forces drawn up along the 38th Parallel and the Communists to the north of it.

For the rest, General Park seems to be modeling his regime on the enlightened pro-democratic dictatorship in Pakistan. Even some supporters of John Chang are now willing to concede that a short period of strong rule is needed to curb corruption and mobilize the energies of the people for national goals.

Indications are that General Park will receive the additional U.S. aid he wants for his five-year program of economic development. He should be given every chance to make a success of this ambitious project.

## Leftward in Ecuador

Last year when José María Velasco Ibarra rode into office as Ecuador's President, the Communists were among his backers. The party didn't like the positive programs of the other candidates, and they knew that Velasco Ibarra would only drag his feet—as he had done in three earlier terms as President.

This year the Communists scuttled Velasco Ibarra. By political maneuvering and several waves of street riots, they undermined his prestige in Congress and blackened his name through-

out the country. On Nov. 7 Congress deposed him and put Carlos Julio Arosemena, the Vice President, in his place. Arosemena is openly pro-Communist. To show it dramatically, he recently flew off to visit Khrushchev on the very day Adlai Stevenson was explaining in Quito what the Alliance for Progress could do for Ecuador.

For years the Reds in Ecuador have worked hard at infiltrating the universities and at organizing the dockers and day laborers in Guayaquil. Up on the Andean slopes, where the Indians work on the big ranches and farms, they have been spreading Marx's answer to social inequality by discussion groups and floods of inflammatory handbills.

If Ecuador is ever to pull out of its feudal social ways—and not in the Communist way—it needs a strong President with a clear, hard program. Arosemena isn't the man. He is a millionaire opportunist with nothing better to offer than Velasco Ibarra had.

If President Kennedy means what he says about helping only those countries which improve their antiquated social structures, Ecuador should be told to choose—today. If that country is going to drift into communism, we should at least not help them to do so with Alliance for Progress funds.

## Military Sanity

The British Army of the Rhine carried out maneuvers last month which revealed that Britain's army in Germany is badly undermanned. Nor is there much chance of building it up to effective fighting strength without either making sharp cuts in British military commitments elsewhere in the world, or reintroducing conscription in Britain.

The British government is reluctant to return to conscription, despite pointed American suggestions that Britain is not pulling her weight in the defense of the West. But the United States must take a share of the blame for Britain's 1957 abandonment of conscription.

The Eisenhower-Dulles doctrine of massive retaliation to Communist aggression anywhere in the world was America's declared policy in 1957. The West, under American leadership, was to rely on its then existing nuclear superiority to the Soviet Union to check Soviet impulses to attack other lands.

That being so, Britain drew the conclusion that large numbers of men under arms were no longer needed and stopped drafting them.

The policy pendulum has since swung the other way. Nato's commanders now want strong ground forces which can effectively resist Communist attack without immediately resorting to atomic weapons. The nuclear warheads and the equipment to deliver them will still be there, of course, but only for use if necessary.

It is encouraging that the West is striving for some room for action between tame surrender and nuclear holocaust. As the London *Times* defense correspondent remarked on Nov. 6: "This move to push away, however slightly, the frontiers of nuclear war is an important step toward sanity in military thought."

### Politics on the Tiber

With the decision of the Republican party to continue supporting Amintore Fanfani's minority Christian Democratic cabinet until the end of January, the prospect of an immediate government crisis in Italy was definitively erased. Prior to the move by the Republicans, which was announced Nov. 12, the two other minor parties which support Premier Fanfani—the Liberals and the Right-wing Socialists—had decided not to provoke a crisis at this time.

Meanwhile, all Italian democrats were heartened by sounds of discord on the Marxist Left. In a speech at Torre del Greco, near Naples, the leader of the Left-wing Socialists, enigmatic Pietro Nenni, widened the split that has recently developed between his party and the Communists. Obviously irked by Khrushchev's highhanded antics at the recent 22nd Congress of the Soviet Communist party, Signor Nenni said:

If the Communists will dig in the rubble of the Stalinist myth, they will find the cause of Stalinist degeneration and crimes in the hegemony of the party . . . in the monolithic party.

Plainly on the defensive, the central committee of the Communist party dodged the issue raised by Khrushchev's attack on Albania and his attempt to assert leadership of the world Communist movement. It restricted itself to routine approval of the report on the

Congress submitted by Palmiro Togliatti, head of the Italian party.

Following the two-day meeting, which ended on Nov. 12, Giorgio Amendola, member of the central committee, conceded to reporters that dissension exists in the Communist camp and that the "fictitious unity" of party documents "does not correspond to a real unity." Amendola's prescription for achieving unity sounded suspiciously like Titoism.

### New Frontier in Business

It stands to reason that a government that spends \$49 billion a year on defense and another \$7 billion for other things—and this in a nation with a total output of \$526 billion a year—is going to be concerned about how its gets along with business. Hard feelings and suspicions could hurt our policies at home and abroad and frustrate our whole national purpose.

The Kennedy Administration is conscious of growing opposition from businessmen. Its heavy spending, first to overcome the latest recession and next to meet the need for renewed armed strength, has understandably created an impression of fiscal irresponsibility. Along with this, government planning, to which this Administration has shown a distinct propensity, has alarmed businessmen, always inclined to view planning as an inevitable prelude to government control.

It was, then, with the fond hope of allaying these fears and misconceptions that the President recently began sending his top aides as legates to the various business forums. Objective: to win converts to the New Frontier.

Mr. Goldberg put it this way in Chicago on Oct. 20: "This Administration seeks a healthy and vigorous business life, characterized by adequate investment and profit levels. Now if you want to apply tags, it is, if any tag applies, 'pro-business,' since that is its objective."

### McGuffey Redivivus

Teachers of reading are rightly worried by Dr. Arthur S. Trace Jr.'s exposure of *What Ivan Knows That Johnny Doesn't* (Random House, \$3.95). They are equally disturbed by the report of the Council for Basic Education, *Tomorrow's Illiterates* (Atlantic-Little, Brown, \$3.95). But we wonder whether

the school board of Twin Lakes, Wis., has come up with a solution to the problem.

The board is engaged in reintroducing the nostalgic McGuffey Readers to the Twin Lakes public school curriculum as part of its "American Program" to "focus the kids' mind on their basic heritage."

To force its way, the board has had to suspend the school principal for "incompatibility," tangle with the State Superintendent of Schools, contend with a court action to oust the board and turn deaf ears on irate parents who are withdrawing their children from school.

One of the local Catholic pastors has tried to convince the board that Presbyterian McGuffey wrote his books with a sectarian bias no longer admissible in a 20th-century public school system. But the Congregationalist minister defends McGuffey from his pulpit.

To complicate matters, a certain patriotic organization called Independence Hall of Chicago has agreed to underwrite any financial losses sustained by the school or its board as a result of its patriotic action. The State has threatened to withhold \$10,000.

Despite charges of being identified with the John Birch Society, the board is proceeding with its screening of texts "to avoid indoctrination of our children in socialistic and communistic theories."

First Newburgh, N. Y., and now Twin Lakes. Who's next for a try at turning back the clock?

### They Can't All Be #1

It began in Rome on Nov. 6. The UN's Food and Agriculture Organization met there that day. John D. Rockefeller III started things off by announcing that "population growth is second only to the control of atomic weapons as the paramount problem of the day."

(For the sake of the record, it should be remarked that FAO Director General B. R. Sen quickly footnoted Mr. Rockefeller's discourse. Population stabilization, he reminded the audience, is "a field which is beyond the competence of FAO, whose primary responsibility is to promote human well-being by increasing the productivity of agriculture.")

A few days after the world's headaches were ranked in Rome, the Family Service Association of America cele-



brated its 50th birthday by announcing that family breakdown is now "America's Number One problem." It became clear that you don't have to be a millionaire to qualify at seeding "Number One" problems.

Within 24 hours a new contestant took to the lists. This time it was Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations. On Nov. 12 he keyed the UAHC's 46th biennial assembly with the comment that "Federal aid to Christian parochial or to Jewish day schools" is "perhaps the most serious challenge to religious freedom ever mounted in American history."

Catholics and some other Americans had been under the impression that religious liberty includes the parent's right to educate his child in a religiously oriented school if he chooses to do so. Rabbi Eisendrath now wants to set the record straight. His view seems to be that an effort to "pave the way for a spreading network of sequestered private schools" is merely a step in the process of speeding "the doom of religious liberty in America." AMERICA's view is that Dr. Eisendrath is playing dirty pool in the semantics field.

Our inclination is to take all serious problems seriously. Rating them contributes little to their solution. In fact, we suggest that the attempt to rate them can in some cases be the Number One obstacle.

### Muzzling Desegregationists

Two recent stories out of the troubled South reveal an amazing, but not totally unexpected technique of the white supremacists against their foes. The plan is perfectly simple: Is someone in your community getting out of step by questioning the segregationist line? Just pin a "soft-on-communism" label on him and he'll give you no more difficulty.

• The Citizens Council of Mississippi has long been able to silence incipient spokesmen for desegregation by whispered references to "nigger lovers" or "renegade whites." Now, in unusually tough cases, they reportedly import the talents of professional anti-Communists. Then the suggestion goes forth from a lecture platform that even the mildest enthusiasm over the Supreme Court's 1954 school desegregation decision is prima facie evidence of membership in

a Communist cell. That generally suffices to knock out one more local non-conformist.

• The *Citizen*, monthly publication of the Citizens Council, has adapted this same approach in its campaign for the political annihilation of Senator Fulbright. In this instance, friends of civil rights for the Negro may wonder what all the fuss is about. To say the least, Senator Fulbright has given little grounds for suspicion that he will ever become a civil-rights firebrand. Yet the Council feels that his over-all aim has been "to soften the resistance of the United States to the dangers of communism." For anyone who can read between the lines, as all good Council members do, the warning is clear: he may start speaking in favor of desegregation—one of these days.

None but the willfully naive can doubt that Communists are always happy and eager to seize on racial tension or any civil disorder to further their cause. Far from counteracting this danger, however, the Citizens Council practice of identifying a defense of constitutional rights with support of communism can only play into subversive hands.

### Test Resumption

After loading the atmosphere with the radioactive debris of 120 megatons of nuclear explosives, the Soviet Union has (perhaps only temporarily) ended its latest series of atomic tests.

The extensive preparation that went into this Russian testing program leaves the Administration with a hard choice: must we resume atmospheric testing ourselves?

The President has already answered this question with a qualified Yes. We will resume testing if analysis of the Soviet tests shows that the USSR has made technical advances that threaten our military security or nuclear lead. He has ordered preparations for tests to be made in the West and in the far Pacific.

No matter what the final decision of Mr. Kennedy may be, it will demand some tight sailing between Scylla and Charybdis. If he decides that we must begin atmospheric tests, he may pile up against the flinty rock of world opinion, consolidated in the recent UN resolution that called for another moratorium on testing. If he decides against tests, he will be trapped in a whirlpool of criti-

cism at home; he is already under great pressure to defy world opinion and put primary emphasis on weapons development.

The President still has perhaps two months to plot a course that cannot leave him unscathed. It will take that long to make a scientific evaluation of the advances that may have been made by the Soviet tests.

Unless there are big changes in the nuclear climate, Mr. Kennedy will probably risk a headlong dash near Scylla. He will call for tests in the spring, just when the fallout from Soviet bombs reaches a new peak. The world clamor will not be pleasant, especially if the Berlin situation is quiescent at that time.

### What a Figure!

It seems only yesterday that *Newsweek* cited AMERICA's weekly circulation as 30,152. Today, we are happy to say, that figure has more than doubled. Last week our press run was 71,186, which means we now estimate our readership at well over 200,000.

Are we letting it turn our heads that AMERICA is far and away the largest weekly journal of opinion in the U.S.A.? No indeed! Not after reading, in the Oct. 27 *New Statesman*, about a Briton named Cecil King, who controls the *Daily Mirror* (circulation, 4,593,263), *Daily Herald* (1,418,500) and Glasgow *Daily Record* (circulation not available). For these three King boasts an estimated daily readership of 21,470,000.

Mr. King also controls two Sunday papers—*Sunday Pictorial* (5,335,460) and *People* (5,442,440), whose combined readership is over 30,788,000. Besides, almost all the big women's weeklies belong to Mr. King, and they bring him in another 43 million of what he likes to call "my people."

Lord Beaverbrook is a journalistic pigmy alongside King. His *Daily Express* (circulation, 4,313,063) and *Evening Standard* (761,325) have a daily readership estimated at a mere 15,313,000—to which, of course, add another 9,654,000 for his *Sunday Express* (3,766,724).

Since there are only 51,985,000 people in the whole United Kingdom, our cousins in the British Isles must spend a lot of time just passing one another yesterday's paper.



## More on the Shelter Question

**M**Y ARTICLE ON "Ethics at the Shelter Doorway" (9/30, p. 824) produced quite a bit of critical comment. This week's State of the Question (p. 288) reflects only a minute sampling of the varied reactions which greeted the article at home and abroad.

I grant that the article took a somewhat technical approach to a crisis of conscience that could arise for thousands of householders under thermonuclear attack, if our families had to rely, for survival, on the minimal protection offered by a do-it-yourself fallout shelter program.

Viewed in this light, my treatment of the principles of self-defense generated much emotional revulsion, especially among rabbis, Protestant clergymen and the gentle souls who make too simple appeals to the "unequivocal ethic" of the Sermon on the Mount.

Theologian Reinhold Niebuhr, for instance, said that I had given a "new and horrendous" twist to the shelter debate by "justifying the murder [*sic*] of anyone who dared to usurp" one's family refuge. Few indeed conceded, with Dr. Paul Ramsey of Princeton University, that my code of emergency morality might be the one to which we are impelled, "not by the cold light of reason, but by the warm light of Christian charity."

I do not apologize for the article, even though it posed some very unpleasant choices for a national community in panic and threatened with that shocking relaxation of normal social bonds which must be anticipated in any realistic forecast of thermonuclear war. Indeed, I am happy that my controversial discussion, by evoking the unwelcome thought that some of us may be driven to liquidating our neighbor even before Mr. Khrushchev's bombs can incinerate him, helped to highlight the essentially moral aspects of the Great Shelter Debate that is now engaging our attention.

For as *Look* will say in its December 5 issue (p. 21), "A moral debate with few parallels in American history is sweeping across the land. . . . Should every American prepare to claw his own hole in the ground in a lone effort to escape the lethal radiation of a possible nuclear war?"

The chief elements of this debate are well worth noting, and after following its development for more than a month, I believe they can be expressed in a series of rather excruciating questions:

■ Are all forms of fallout shelter a cruel governmental hoax foisted upon our people? Are they a fraudulent type of insurance against what must be an unbounded catastrophe? Does reliance on shelters encourage acceptance of nuclear war, even though such a war involves the death of civil society and the

survival of no more than a barbarous tribe of mutants for whom life is short, brutish and raw? It is amazing how many people, paralyzed by despair and the fear that any nuclear war must end in the total ruin of all that they value, greet every proposed shelter program with the cry: "Noah's Ark? Include me out!"

■ Are all shelter precautions "immoral" because they either siphon off the energies that should be devoted wholeheartedly to the search for peace, or because they upset some delicate "balance of terror" and thereby bring on the inevitable holocaust that must terminate the open-ended arms race? Many are expressing the perilous view that a vote for shelters is a vote for nuclear war.

■ Is the family shelter in particular an immoral device, because it puts survival on a competitive basis that favors the affluent and leaves the poor with nothing more than the hope of seeing God sooner? Again and again, in the shelter debate, the note is sounded that private indulgence of the instinct of self-preservation is not just un-Christian but sub-human, and that the people who build private shelters are an inferior breed who cannot possess the pioneer virtues that would be needed on the radioactive frontiers of a post-Armageddon Era.

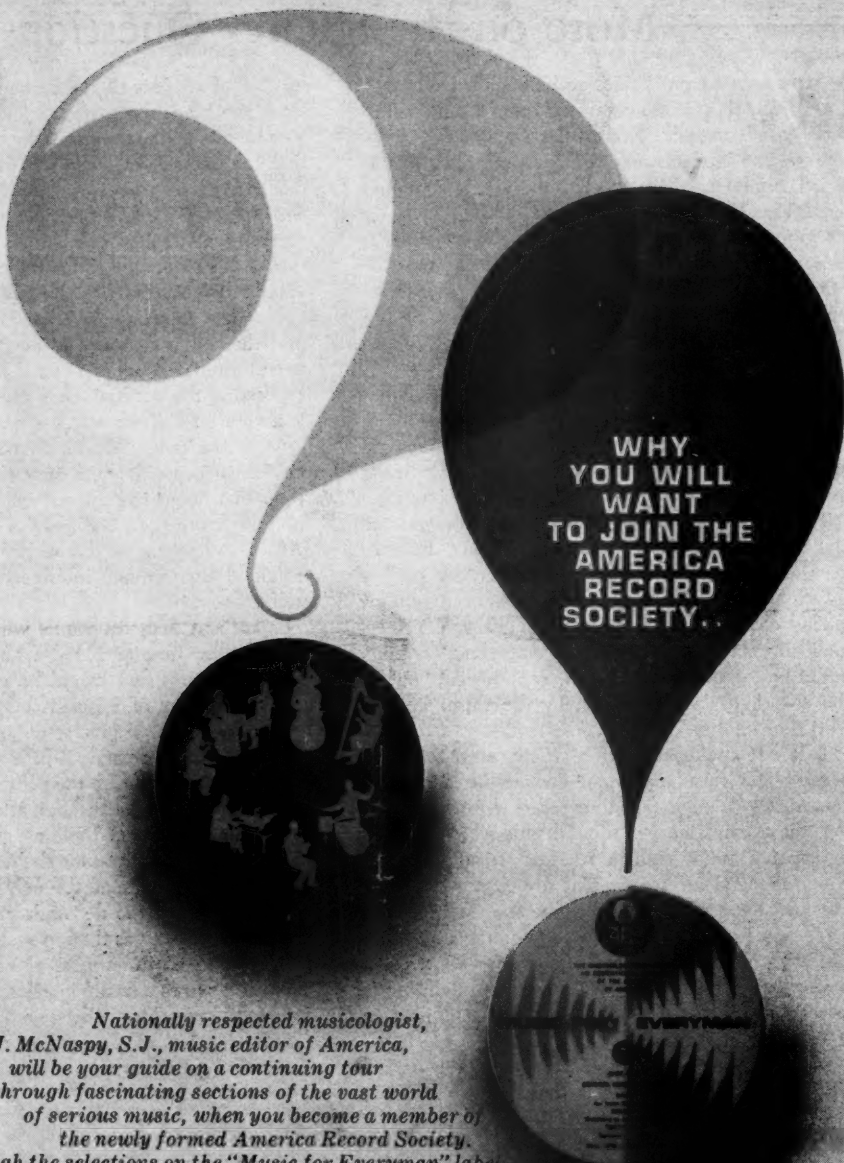
■ If shelters do give some assurance that we can maximize human survival in a moderate nuclear assault, or at least insure the continuance of a germinal community after a saturation attack, then where does the primary duty of building shelters lie? Is a vast investment in community shelters, planned and controlled by government, the only program that can be reconciled with the demands of distributive justice? Many are talking as though shelter construction is an unjust and discriminative prescription for survival, unless it shows a common effort to meet the common defense—something that sounds suspiciously like saying that until Uncle Sam controls the weather, one cannot buy an umbrella without doing an injury to his neighbors.

**T**HESE ISSUES are of pressing importance. Their universality far transcends the narrow problem to which my recent article was addressed, and the confusion that exists about them calls loudly for informed discussion, especially if, in the uncertain years ahead, shelters, like indoor plumbing, must become part of our way of life.

So far, we have had little more than emotional reactions to the rationale of what may come to be called the Subterranean Society. For that matter, the Administration has not yet developed a meaningful shelter policy, although it is four months since the President took note of the urgency of the present crisis.

L. C. McHUGH

FR. McHUGH is an associate editor of this Review.



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# Washington Front

## VISITING SEASON IN THE CAPITAL

WITH CONGRESS away, the capital's chief interest is derived from visitors. Several spirited senior citizens came through town and, in passing, lent new meaning to Browning's line, "Grow old along with me." Carl Sandburg played the guitar in the State Department auditorium, usually the scene of drearier doings. Harry Truman spent a night—and the day after—at the White House scattering certainties and simplicities of the most bracing nature.

Bashir the camel-driver, an unknown scooped up out of a roadside crowd in Pakistan by Vice President Johnson, scored the greatest personal breakthrough. Somewhat apprehensively awaited, he beguiled all beholders with his ability to wonder and marvel and to say the right thing.

But the most portentous caller was Prime Minister Nehru of India, the great question mark of the East, the moral leader of the neutralists, who may disdain the title but who none the less fills the office.

Upon his arrival, the Prime Minister appeared weary and rather low in spirits. His schedule had been set up with an eye to avoiding comparisons with his flamboyant, committed neighbor, President Ayub Khan of Pakistan, who cut a wide swath here in July by speaking

out with jolting boldness on a number of delicate subjects and by being the guest of honor at the year's most brilliant entertainment, a dinner at Mt. Vernon.

Emphasis was laid instead on the number of private talks Mr. Nehru had with President Kennedy. From the first, Mr. Nehru showed an inclination to linger in the department of fuller explanation, suggesting his awareness of growing impatience in some quarters with India's nonalignment. His airport speech was of a notable length and somberness. His toast at a White House dinner lasted thirty minutes. In one of his less formal manifestations, an appearance before the children of the staff of the Indian Embassy, he embarked on a discussion of Indian education. Many members of his audience were below five. They squirmed and wailed during the discourse, which was ended only when Mr. Nehru's daughter reached over, tapped him on the shoulder and told him firmly he had spoken long enough. At a National Press Club luncheon he spoke about India's history and geography rather than about her present problems.

The talks with the President are said to have gone well. No one expected the Prime Minister to come away from them any more committed to our side. The real test of any progress will be the action he takes, if any, on the largest personality problem between his country and ours—Krishna Menon, the Indian representative at the United Nations, who has caused maximum irritation and impatience with the Indian position.

MARY McGRORY

## On All Horizons

**BACK THE PRESS** • A handy 10-page manual for publicity chairmen of Catholic organizations is a feature of this year's Catholic Press Month Planning Kit. The kit also contains a new Guide to Catholic Publications, a 3-color poster, quotations from the Popes about Catholic journalism and a discussion outline. Write Catholic Press Assn. (6 E. 39th St., N.Y. 16, N.Y. \$1).

**ENCYCLICAL** • A 19-page commentary on the new encyclical, *Christianity and Social Progress*, is available free from Ralph Wright, International Labor Office, 917 15th St., N.W., Wash. 5, D.C. The author is J. M. Joblin, S.J., of the ILO Geneva staff.

**PEACE AWARD** • At a luncheon during its 34th annual conference, Wash., D.C., Oct. 26-29, the Catholic Assn. for International Peace conferred its CAIP

Peace Award on Msgr. Luigi G. Ligutti, long identified with the Catholic Rural Life Conference and currently the Holy See's official observer at the UN Food and Agriculture Organization in Rome.

**DO-IT-YOURSELF** • Something new for private retreats is Rev. Joseph F. Hogan's *Do-It-Yourself Retreat*, just published in paperback by Loyola Univ. Press (3441 N. Ashland Ave., Chicago 13, Ill.) 275p. \$1.25.

**DRAMA** • Marx meets Christ in Ernest Ferlita's new one-act play, *The Stones Cry Out* (Row, Peterson & Co., Evanston, Ill.). All-male cast.

**STATISTICS** • Last year, 63.6 per cent of the American people belonged to a church or synagogue. So states the 1962 Yearbook of American Churches, just published by the National Council

of Churches. Protestant membership was 63.7 million or 34.4 per cent of the total; Catholic, 42.1 million or 23.6 per cent. . . . The Catholic Students' Mission Crusade recently estimated that Catholics throughout the world total some 550.3 million or about 18.3 per cent of the world's population.

**MATCH-MAKING** • A central agency for matching up volunteers from the medical profession with openings on the missions has been established by the Catholic Medical Mission Board (10 W. 17th St., N.Y. 11, N.Y.). Their first bulletin, available free, lists openings in 15 countries, along with details of allowance per month, living facilities and details about length of service.

**FOLLOW ME** • Vocation promoters from all over the world will meet in Rome, Dec. 10-16. Their common concern: the shortage of priests and religious. They will study modern recruiting methods, with the help of sociologists, psychologists and advertising and public relations experts. W. Q.



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# Editorials

## For Men of Good Will

TO ANYONE who thinks that life in a pluralistic society is one big bed of roses, a brief encounter with our perennial pre-Christmas religious debates must be an eye-opener. There is more than a touch of irony in the whole affair. Even in towns and communities where good will commonly surmounts intercredal barriers, the birthday of the Prince of Peace ushers in the open season for fierce sectarian controversy. Here is an aspect of American community relations that surely deserves thoughtful and dispassionate attention.

New Orleans was the setting for one of the first of this year's disputes over recognition of the tradition-laden feast of Christmas in our common schools and in public places. A new chief librarian in the Crescent City ruled that a local civic group, the Federated Council of New Orleans Garden Clubs, could not use "religious symbols" in decorating the main library for the holidays. Mayor Victor Schiro promptly persuaded the library board to reverse this ruling.

Back in September, New Jersey's State Commissioner of Education took steps designed to reduce friction over religious practices and observances in the public schools of Freehold. Commissioner Frederick M. Raubinger held to the position that Christmas carols and Hanukkah songs, even though associated with Christian and Jewish religious memories, are also "part of our national culture and heritage." Hence the playing or singing of such airs can be said to promote "the social growth of the individual pupils." If "every religious reference [that may in some way offend the religious beliefs of some parents] is to be eliminated," Dr. Raubinger argued, "the writings of Milton, Tennyson, Shakespeare, [the music of] Bach, Wagner, Handel, Mendelssohn, Beethoven and Brahms, the Negro spirituals, and some of our patriotic and folk songs would have to be prohibited."

The Commissioner's view is a sane one. In *Religion and American Society*, the latest publication of the Center for the Study of Democratic Institutions (Box 4068, Santa Barbara, California), a distinguished Protestant theologian and educator, F. Ernest Johnson, is quoted as saying that "a total absence of devotions from the school program" will surely "be resented in a religious-minded community." Dr. Johnson further remarked that such a situation "is sure to give rise to a demand for unwise and ill-considered procedures." Under such circumstances, he wisely counseled, "the very minority groups whose protection was originally at stake might be the first to suffer."

It would be foolish to pretend that the issues raised in these recurrent controversies can be settled by appealing to some simple, ready formula. Regrettably,

they can be counted on to return with each winter's snows and to trouble the spirit of the holy season. Yet there are some guidelines for discussion that may be spelled out in the hope of reducing tensions which mount when even sincere men address themselves to such complex questions.

- Our American communities vary greatly in their religious composition. No blanket set of rules or procedures can be laid down to regulate practices all over the nation in a way that makes proper allowance for such diversity.

- The wishes of a majority must always be balanced against the liberty of an individual dissenting conscience. At the same time, the individual's rights should not be allowed to neutralize reasonable majority action.

- The secular significance alone of the birth of Christ justifies commemoration of the event by appropriate observances in our common schools. To challenge them in the name of a constitutional "separation of Church and State" seems to imply a rejection of our nation's history. Indeed, would not the logic of such a position eventually make the state and religion, in the words of Justice Douglas in the *Zorach* decision, "aliens to each other—hostile, suspicious, and even unfriendly?"

- Restraint in entering on any discussion of matters that lie so close to men's hearts is a two-way street. Those who defend the retention of traditional practices involving the use of religious symbols should not turn their defense into a manifestation of group power. Dissenters, on the other hand, must likewise remember that to succeed in invoking the majesty of the law to erase chalk angels from a kindergarten blackboard can turn out to be a rather expensive victory.

## Liturgy for Every Day

HOW HORRIBLY outmoded it would be to campaign for the return of perukes in our courts of law! Our rather off-hand democratic way of life pretends to find something queer about wigs, stocks, furbelows and such assorted trappings by which, in other lands, the dignity and majesty of the law are emphasized. But perhaps without going all out in a crusade for the bewigging of judges and attorneys, we might enter a modest plea on behalf of a heightened consideration for the dignity of the law.

Sit before your TV set almost any night of the week and you will witness a courtroom drama. Justice is upheld (most of the time, though frequently for merely sentimental reasons)—but it is most sloppily upheld. The TV attorneys for both sides, but especially the prosecuting attorney, will slouch up to the covering or defiant witness in the box, drape themselves over the railing, practically breathe down the witness' front, shout, wheedle, leer (if the witness is a shapely one)—need we specify further, counselor?

Or take a walk along the streets of your home town. Ours happens to be a very large one which boasts that its police force is the city's "finest." We have not the slightest doubt that the force is just that when it comes

to bravery, devotion and sacrifice. But frankly—and without wanting in the least to sound like Anglophiles—too many of the cops we see do not stalk their beats with the instant majesty of the London Bobbies. You would be hard pressed to single out a U. S. policeman in a crowd—he doesn't immediately leap to the eye as a symbol of the law.

Or—and is this a lyric leap?—sit at dinner with almost any regular, ordinary American family. If they say grace at the start of the meal, and of course most will (especially when the visiting priest is present), what happens at the end of the repast? Johnny says "be seein' ya," and drifts away from the family table; Mary says "so long," and follows after. Little by little the family disintegrates and the empty chairs are mute testimony to the absence of a sense of unity. When we were kids, nobody dared budge from table until father gave the nod—and he nodded to us *after* he had said thanks "for these Thy gifts." What has happened to grace after meals?

So? So—a sense of liturgy, a sense of the innate dignity of so many of our human customs and institutions, assuredly needs to be recaptured. The media of mass communication, which are also, willy-nilly, the media of mass instruction, could do much to set a fresh tone if they would portray families having dinner as families; if they would show attorneys in court as gentlemen-lawyers; if, in some suitable adaptation to U. S. democracy of the wig and gown of British courts, they could help restore a sense of liturgy to everyday life. Liturgy, after all, means "the work of the people." It is not something imposed from without; it grows up from within a people who have a realization of their human dignity and of the meaning and value of their human institutions. The mass media can help us realize that dignity if they will only put on their thinking-perukes.

## Why Not the Press, Too?

**D**O YOU KNOW the sacred trinity that is unfailingly invoked when causes and possible cures of juvenile delinquency are discussed in the nation's press? That triad, of course, is "the home, the church and the school." These three are responsible, so runs the weary charge, for most, if not just about all, of juvenile rampage. The reason alleged is that not one of these institutions is doing a man-sized job of training the young in moral standards. So, say the papers, if only home, church and school would knuckle down to doing their bounden duty, the problem of juvenile crime would dissolve like mists before the morning sun.

The latest sample of this use of the noble-sounding triplet recently appeared in a New York evening paper. Taking the occasion of attacks on policemen by mobs of Manhattan youngsters (see "The Policeman and His Public," p. 278), the *Journal-American* editorialized:

This shocking case of mass disrespect for law and order is clear evidence that society has failed miserably in guiding the thinking of some of our young people. Homes, schools and religious leaders alike must share the blame.

After calling for more and better recreational facilities and the other usual steps—with most of which we go along—the paper concludes: "But above all, we need a renewed emphasis on religious training to restore the moral standards on which this country was built."

Hear! hear! What real American can do anything but cheer such a ringing, shining-browed call to the best in us?

Well, this Review, for one, can do something else. We suggest it is about time for the press to stop leveling the accusatory finger at "the home, the church and the school" and start shaking it at its own pages. If "society has failed miserably in guiding the thinking of some of our young people," since when has society been composed exclusively of home, church and school? Is not the U. S. press a segment of society? and what does the press do to set the thinking of our youngsters straight?

The next time your local paper tootles its so-noble clarion to remind home, church and school of their duties, take a look at the photos, the ads, columns and news stories in the same issue and ask yourself—and the paper—if the triad ought not to be expanded into a foursome: the home, the church, the school—and the press.

## New York Fumbles

**T**HERE IS no disgrace in losing a well-fought battle. But to lose by default, or to throw the decision—that, to say the least, is dishonorable. In our opinion New Yorkers missed their chance to contribute in a positive way toward clarifying the problem of separation of Church and State in connection with school aid. They defaulted because of sheer apathy, indifference and neglect.

On Tuesday, November 7, as voters of the State, New Yorkers were asked to allow the government by constitutional amendment to underwrite \$500 million worth of loans to public and private colleges and universities for buildings and academic facilities. No money grants were offered; no risks were involved; no new taxes were levied. It was merely a proposal to give Columbia, Cornell, Vassar and all the other private schools the same advantage that State universities have, namely, that of borrowing from the State at lower interest rates and on longer terms than they could normally obtain from private banks. It would have saved the schools about three-fourths of one per cent in interest on their loans; and that's all.

You can guess what happened. The Protestant Council of New York, the State Council of Parents and Teachers, the Citizens Union and the City Club, supported most stanchly by the secular press, immediately labeled the amendment a "backdoor breach of the wall of separation between Church and State." This amendment, they protested, would permit loans to Fordham, St. John's, Niagara, Marymount and other religiously affiliated institutions of New York State. This, in turn, would lead to loans for private preparatory high schools.



And the final step would inevitably be loans to parochial schools.

Here, then, was a chance for the people of the State to indicate their impatience with this dogmatic line of thought. Here was their opportunity at least to set the stage for a judicial test of the meaning of "separation." But they muffed it. In a State with almost eight million registered voters, only a little over 2.25 million bothered to vote for or against the amendment. In New York City, where 2.5 million actually turned out to vote for a mayor, less than one million cast a ballot on Amendment 6, as it was called. Needless to say, it was defeated by a margin of 130,000 votes. An adverse up-state vote easily overcame the slim 3,786 edge that was supplied by New York City itself.

It is clear, of course, that neither side showed any really vital interest in the question. On that score the vote might be interpreted as a tangible proof of widespread lack of interest in the problems of higher education. Yet it seems to us that there should have been great concern for the deeper questions that were involved—the precedent that this vote would establish and the conclusions that would be drawn from it. Assuming New York State to be typical of the rest of the country, one could say with some reason that Catholics do not seem overly anxious to share in any public effort to help private education at any level. In view of recent national efforts to form a Catholic consensus, our November apathy proves we still have a long way to go.

## Racism in Labor

SOME CONFLICT within society is inevitable. If kept within bounds, it is also helpful and conducive to progress. Unfortunately, however, conflict doesn't occur in a vacuum. It involves flesh-and-blood men and women. It wounds feelings. It destroys friendships. It leaves scars that are slow to heal.

Such is the conflict today over the issue of racial discrimination in organized labor.

There are not many men in the labor movement—if any—who are more highly respected than George Meany, the president of the AFL-CIO, and A. Philip Randolph, long-time head of the Brotherhood of Sleeping Car Porters and himself an AFL-CIO vice president. They have known one another for many years. They have spent a lifetime in a common cause—the defense and progress of the well-being of workers. They even agree on the fundamentals of the issue that has come to embitter their relations—namely, the place of the Negro in organized labor. Mr. Meany holds no less firmly than Mr. Randolph that discrimination against Negroes is a mean and unholy thing and should have no place in any American movement, much less in a movement dedicated to the advancement of justice in society.

The two men have fallen out, however, publicly and angrily. Mr. Randolph can say, as he did in Chicago on November 11 at the opening session of the Negro American Labor Council, that the AFL-CIO is, under Mr. Meany's leadership, guilty of "moral paralysis, pessi-

mism, defeatism and cynicism" in its racial policies. And Mr. Meany can react bitterly to such criticism, as he did last October, by joining his fellows on the AFL-CIO executive council in accusing Mr. Randolph of practicing discrimination in reverse and of creating a gulf between organized labor and the Negro community.

What divides Messrs. Meany and Randolph is an honest and understandable difference of opinion over the application of nondiscriminatory clauses in the AFL-CIO constitution. The federation has been relying on education and moral pressure to bring racist-minded local unions into line. Mr. Randolph says that this is good as far as it goes, but it doesn't go far enough. He insists that the AFL-CIO use its full powers to enforce compliance. In practice this means that he wants the federation to suspend or expel every international affiliate which has local unions that practice race discrimination. Since this rigorous policy would affect practically all the big craft unions—each one of them probably has some obstinate locals which, following community patterns, discriminate against Negroes—Mr. Meany, supported by a large majority of the AFL-CIO executive council, is unwilling to adopt it. They feel that it would be self-defeating and might even destroy the somewhat brittle unity of the federation.

This is a situation made for extremists. One of the speakers at the Negro American Labor Council convention issued a thinly veiled appeal for the formation of a separate Negro labor federation—a proposal that would put integration further off than it is now. On the other hand, the very existence of the council and its public denunciations of the AFL-CIO tend to confirm the racists in their lily-white policy. Nothing would please them more than to see Negro unionists leave the House of Labor and go their separate way.

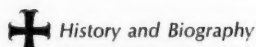
Is there a way out of this ugly impasse? Certainly there is no quick and easy way, just as there is no quick, easy way of ending discrimination in American life generally. However, a proposal by Mr. Meany on November 11—in a taped speech to the New York City Central Labor Council—that Congress enact a Federal fair employment practices law applicable to both unions and employers deserves serious consideration. As experience in the fields of education and housing has shown, discrimination is too big a problem for most private groups to handle—even when private groups have the strong support of the churches. The majesty of the law is also needed.

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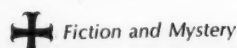
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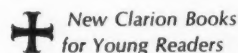


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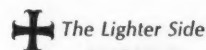


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# The Policeman and His Public

*Paul A. Woelfl*

THE POLICEMAN that Grandma knew sixty years ago sported a high, hard-leather helmet which he lovingly called his "lunch pail." He needed it "against" the rough and ready hoodlums of that day. His helmet, his 33-inch billy and his knee-length tunic bedecked with its bright shining star made him the Keystone figure that dominated the city scene until about 1906.

Times have changed, but the gear of the policeman today remains essentially the same: the badge, the nightstick and now again, 55 years later, an up-to-date version of the helmet. Crash-helmets on motorcycle cops are sensible. But this past summer the policemen operating New York City's squad-cars were fitted out with helmets, not for protection against traffic accidents, but because the work has become overly precarious from quite another quarter. Roofs and upper stories of tenements had been turned into launching pads for well-aimed missiles directed at the heads of unwary officers.

Today, walking a beat in many of the city's police precincts can be done safely only in pairs. And there has been talk even of equipping the patrolmen with walkie-talkies so that help can be summoned whenever it becomes necessary. Of late the need has been rather frequent.

By F.B.I. count, 48 policemen were killed last year while performing their work in cities across the country—one less than in 1959. Assaults on police officers last year added up to 9,621. One-third of the total occurred in the area comprising New York, New Jersey and Pennsylvania. New York City alone saw 1,780 such attacks between Aug. 1, 1960 and July 31, 1961. This averages out to about five a day. During July and August this past summer, 514 men were injured by assaults—as compared with 442 during the same period a year ago. The losses of police work-time resulting from this summer's assaults were equivalent to almost 4,000 work-days. Over the past ten years in this one city alone injuries to policemen by assaults have risen 150 per cent.

How explain it? Whereas the occupational hazards of most jobs are gradually being eliminated, those of the policemen are increasing. Is it an answer to say that it's all a matter of proportion? We simply have more crime and hence more hazards? Or that the type of hazard has multiplied along with the complexities of

modern living? All this may be so. But there seems to be something creeping into the picture that deserves close and serious attention.

Most of the assaults on policemen occur, as we would expect, at the moment when a criminal is caught and a police officer moves in to make an arrest. Resistance at such a juncture can normally be expected, and policemen are reasonably prepared to meet it. Even so, the officer is not always able to prevent harm to himself and bystanders. New York City papers recently carried the shocking picture of a 29-year-old officer kneeling at the curb in full consciousness while life literally ebbed out of him through a bullet-hole in his neck. He was shot while trying to make a routine arrest. It was a risk that he had to take, a normal hazard of his dangerous work.

There are, however, other hazards we would call abnormal, because they are risks a policeman cannot be prepared to expect. One of them, surely, is the assault that comes from uninvolved bystanders and ordinary citizens who suddenly, and without provocation, become a mob turned against him. This is the "new wrinkle" complicating the already unhappy lot of the policeman. It is worrying city officials, and it should be disturbing the whole civic-minded public.

This is what happens, and it is an actual case: A patrolman accidentally encounters a teen-ager carrying a loaded shotgun in a crowded street. When he tries to disarm the youth, he finds that he has to contend with not only the walking arsenal himself, but also with a quickly assembled crowd of bystanders who loudly defend the boy's right to the gun, object to the policeman's taking it, and effectively interfere with his performance of duty.

Then there is the case, repeated too often to be in any sense singular, of the squad car that is summoned to quell a disorderly family squabble. As it pulls to a halt in front of the apartment, it is pelted from the street and nearby roofs with empty beer cans, rocks and pieces of tile or coping from the structure. Booings and catcalls from the neighbors are aimed at the police as though they were intruding busybodies.

To blame it all on the doldrums of hot weather is hardly original or scientific. Of course, it is true that the number of assaults this summer would have been fewer if the weather had been different. During becalmed, sizzling weeks of humid summer, life in crowded tenements was physically and psychologically a slow burn.

Thus, last summer, temperaments matched temper-

FR. WOELFL, S.J., a political scientist, is one of the assistant editors of *AMERICA*.

atures and both ran riot. Hot and bored, youngsters gathered at the corner fireplug and asserted an emergency right of eminent domain over it and the Water Department. Their improvised public bath produced an aggregate effect of lowering the city's water pressure while raising the blood pressure of the Fire Department. A sympathetic police force was dispatched to reclaim the water supply and convince the citizenry that it was better to sweat it out than take the chance of being burned out should a fire strike the neighborhood. But, to the sweltering bystanders, turning off the hydrants looked like a most malicious torture of the defenseless. The hapless police were once again booed, "canned," stoned and, in some instances, mobbed—for trying to do their job.

Don't shake your head in knowing disapproval of the low civic morale of old Gotham. This sort of thing is happening all over the country. The football season had just opened when we had mob scrimmages with the police in Wisconsin, New Jersey and even Ontario. District of Columbia newspapers recently told how the customers of a tavern "ganged up" on an officer attempting to protect an intoxicated woman.

Last winter, J. Edgar Hoover wrote about two Midwest officers who, when making an arrest, were surrounded by bystanders and mobbed. He pointed out that, "while the officers were being beaten, not one citizen could or would muster the courage to assist them or even to call for additional help so the men could be properly defended." Consult your local journal and you are likely to find that similar events occur in your home town. And it isn't just a free-world phenomenon, either; the Moscow police are reported to be having their troubles with what they call "hooligans."

True, many of the incidents occur in slum areas. Here living conditions promote more frequent encounters with the law because people in slums have harsher encounters with one another. Slums are normally the ghettos of the dispossessed and of those who suffer from social or racial discrimination. The environment generates resentments and rebellion against a society that permits such discrimination. To people who live in slums, the police are, naturally, the most spectacular symbol of that society and hence draw the brunt of disapproval.

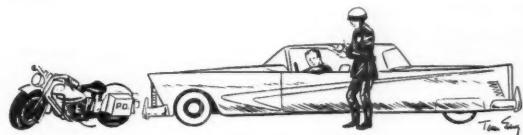
Yet it would be a mistake to suppose that the problem of assaults on the police is nothing but a slum problem or an enigma flourishing among those of some one race or nationality. The police themselves don't think so.

Those with whom I discussed the matter—police officers, welfare workers and public administrators in New York City—are convinced that the basic explanation is a general loss of respect for authority which has been constantly growing more serious since the 1950's. In their opinion it is a national defect that shows up, like the symptom of the disease it is, in the popular attitude towards the police. Moreover, they insist, it is a blemish that stains every stratum of our society—rich and poor, urbanite and suburbanite, young and old, male and female.

The reason for this anarchism, if such there be, must be attributed to two causes: the failure of people to appreciate the difficulties of law enforcement, and the failure of the police to prove themselves worthy of their trust. The explanation probably lies in a combination of both.

It is futile to demand respect for an institution which in various localities has been exposed as riddled with organized corruption. There is a prevailing suspicion that, at almost any time, scandals similar to, or worse than, those already revealed in Chicago and Denver could be uncovered in every large city of the country. To many minds, the honest policeman has come to be regarded as the exception rather than the rule—a twist of viewpoint that is difficult to untwist once it is lodged in the public's "image" of the "cop." In some respects the police are themselves responsible for it; in others, they are simply the victims of the inherent unpopularity of their work.

What is a policeman to do who knows that his district is shot through with crime? His orders are to crack down on all violators of the law. He sets out to clean up the mess. Yet he knows from experience that the riff-raff he rounds up will come back as soon as they're "sprung," and that in the meantime others will take their place. If he's too conscientious and vigorous, he is looked on, even by respectable citizens, as a sort of Gestapo agent. If somewhat permissive, he is suspected by the same citizens of working a "shakedown"



and being in league with criminals. If he works hard on petit crimes, he is accused of walking away from the real troubles; if he concentrates on more flagrant evils, he is condemned for closing his eyes to the obvious ones. He can't win. The sad fact is that after a time he stops trying.

We could go on enumerating his problems, but that is hardly necessary. It should be obvious that many of them stem from the natural awe and recoil generated by his presence. Whether he pulls us over to the curb in a patrol car or walks up to our front door, he invariably provokes a worry that "now we're in trouble." If respectable citizens of the community resist him, or attempt to corrupt him, there is little hope of vigilant enforcement of law and order by the guardians of the peace. The police can't do it all by themselves.

The officials of New York City have taken deliberate steps toward meeting the new rash of civilian assaults on the police. The Mayor and Police Commissioner are encouraging publicity about these attacks on policemen in an effort to arouse the public conscience. Courts are dealing unmercifully with those arrested for such acts. Precinct youth councils, composed of a cross section of the business and profes-



sional elements of each police precinct, are being put to work to restore respect for the policeman in those neighborhoods. City youth workers, who already have an excellent record for controlling gangs, are directed to spend more time in improving relations between the police officer and those who could be potential assailants.

But none of this will be very effective unless each of us recognizes that responsibility for maintaining law and order devolves upon us as much as on the police. The police cannot fight crime and the public at the

same time. Our contribution may be less active than theirs, but it is quite as important.

Not only do we have the duty to obey the laws, but on occasion we may have the duty to report a crime, give evidence, testify in court, and even come to the aid of a beleaguered police officer. As parents or teachers we have also a duty of instilling respect for the police in the conscious behavior of our charges.

To become a policeman is still one of the five most popular ambitions of youngsters under seven years of age. Let's make sure it stays that way.

# Hoodlums in the USSR

*Lawrence P. Creedon*

**F**RANK DISNEY is an idler and a loafer. He has never held a job more than five months. A leading youth magazine has described him as looking "like someone who just crawled out of a rubbish pit—haggard, grubby and unshaven." As might be expected, Disney has a police record. Once, after being released from police custody, he returned home with a group of his friends and began to celebrate. The newspaper account of the incident reported that Frank's father came home unexpectedly to find Frank and "half-drunk" girls "staggering from corner to corner."

Vladimir Soldatkin is Disney's real name, and he is a hooligan—the Russian counterpart of an American juvenile delinquent.

Until recently, the Soviet Union has been somewhat reluctant to admit to the outside world that it has been experiencing problems with segments of its youth. In 1955, the United Nations sponsored a study of juvenile delinquency in European countries. The Soviet Union neglected to participate. The Soviets have been engrossed in perpetuating a myth that the Russian social system offers no favorable soil for crime. Since the revolution, the Russian people have been told that the chief cause of hooliganism and crime in the Soviet Union has been the carry-over to the present of Czarist and capitalistic ideals. The people have been told that, with the elimination of Western influences from Soviet society, crime and juvenile delinquency will all but disappear.

Since delinquency is contrary to the Soviet brand of socialism, reports of youthful misbehavior do not fill the newspapers. When a Russian paper does report misdemeanors of hooligans, the motive is rarely to sell newspapers. As a propaganda arm of the Communist party, Russian newspapers are not concerned with sensational

aspects of reporting. Names, places and detailed accounts of events are subservient to proper indoctrination in Soviet ideology. Consequently, they are highlighted only when they serve to advance the interests of the state.

Frank Disney's story was carried by *Komsomolskaya Pravda*—organ of the influential Young Communist League—and its purpose was to announce to the Young Communists that they had work to do in salvaging other Frank Disneys.

Examination of the Soviet press indicates that the Russian dictators are becoming concerned about youthful behavior problems. Teen-age gangs, drunkenness, dope peddling, withdrawals from school, loafing and promiscuous sex relationships are all cause for concern. Along with these, the Communists must contend with young people who engage in black-market dealings with tourists from the West.

Some months ago, the Soviet press carried a report on a gang war that involved approximately a hundred youths. The militia dispersed the youths and, seemingly, quelled the disturbance. A short time later, however, members of one gang regrouped and attacked four unsuspecting, innocent workmen. The victims were thrown to the ground, severely beaten, kicked and stabbed. In all, 16 knife wounds were inflicted before the hooligans fled.

In reference to a similar but separate occurrence, *Izvestia* commented that one had only to walk down the street of any large Soviet city to witness beardless youths, with cigars cocked rakishly in their mouths, speaking in disgusting language.

A third news account bemoaned the situation in Leningrad. One reader wrote to a newspaper asking that something be done about the "parasites" roaming the streets of that city. The reader commented: "They crawl out in the evening like bedbugs and defile the city."

A story of young dope peddlers was recently carried

MR. CREEDON, a doctoral candidate in education, did the research for this article under the guidance of Prof. Richard V. Rapacz, of Boston University.



by *Literaturnaya Gazeta*. Several youths were arrested for stealing morphine from an alkaloid factory and selling it to "shady characters." The newspaper account expressed surprise and concern over the incident and, with unmistakable reference to the United States, mentioned that the youths did not resemble Al Capone or Frank Costello, since there was "no gunfire at a bar or mad pursuit in black limousines." The account closed with the query: "How did our society fail these young men?"

While reports of delinquency are still sparsely reported in the Soviet press, the problem of drink seems to predominate in those accounts that do appear. *Izvestia* carried a story of three youths who were given suspended sentences for drinking up their pay and causing a public disturbance. The account stated: "The vodka went to their heads, and they painted the town red."

Apparently class structure has not been eliminated from the ranks of the hooligans. The Soviet press occasionally goes to some length to delineate between the delinquent known as the *Stilyaga* and that referred to as the "Crown Prince."

The *Stilyaga* (literally the "stylish one") might be equated with the American beatnik. American observers have noticed the *Stilyaga* frequently dresses in clothing imitating Western styles and seems to have a craving for anything from the free world. It is the *Stilyaga* who will be found functioning busily in the black market.

*Literaturnaya Gazeta* has identified the *Stilyaga* as, usually, the offspring of a government official or an academician. It reported that the youth can be recognized by his clothing, by the high speeds at which he drives his father's assigned car, by the large sums of money he flashes about, and by the liquor that he frequently carries on his person. It is the *Stilyaga* who is holding on to the Czarist and capitalistic ideals alluded to earlier. While he has been the hooligan of the past, the *Stilyaga* is now being replaced by the Crown Prince.

The Crown Prince appears to be nothing more than a poor man's imitation of the more influential and established *Stilyaga*. *Literaturnaya Gazeta* described the Prince as a "parasite and idler" who might be identified by his "Texas levis, called 'jeeps'."

Frequently the Crown Prince is found to be a member of the Young Communist League, and it is not unusual for him to be distinguished as an athlete. His parents are usually simple Soviet workers who do not command the respect or authority usually associated with the family of the *Stilyaga*.

A recent issue of *Ogonyok*, a magazine, took the Crown Princes to task, commenting:

Their working day is not normal. They rise at noon, take a drink to combat their hangovers and start off to work, which consists of making the rounds of large hotels and looking for potential speculators among the foreigners there. Toward evening, loaded down with rags bearing foreign labels, they return home and start to figure out possible profits from the future sale of underdrawers and suspenders they had obtained.

To them the highest virtue is a jacket of elegant style and a wallet packed with money. Calloused hands and workmen's overalls evoke from them only a contemptuous laugh. Anyone who does not own narrow boots, a short jacket and a tie with a hand-painted girl on it they call a "farmer."

The Soviet Union is unable to pinpoint accurately one all-inclusive cause to which hooliganism can be attributed. Newspapers and magazines use the trite argument that hooliganism is due in large part to the influence of pre-revolutionary Czarist society. Some authorities maintain that survival of Czarist attitudes in the minds of individuals remains the chief cause of delinquency and crime. Frequently the "intolerable values of petty bourgeois capitalism" are indicted along with the Czar and are offered as a dual cause of all juvenile misbehavior.

When Soviet journals do attempt to list causes for individual acts of hooliganism, many of the items are the same as those that are of concern to other cultures: liquor, radio, television, movies, music, popular literature, absentee parents, schools. Even the Young Communist League has been admonished by Soviet authorities for contributing to hooliganism.

IT HAS BEEN charged that drinking is the cause of better than 90 per cent of all cases of hooliganism.

Russia's Red masters absolve themselves and the Communist system of responsibility for those who turn to alcohol. In typical Soviet fashion, a scapegoat has been substituted. In pre-revolutionary days drunkenness supposedly stemmed from the entire social structure of the Czarist order. Now, the Soviets self-satisfiedly report, these origins have been eliminated. The current condition is not attributable to the Soviet social structure, but to the "moral dissoluteness of individual persons," to poor home conditions, and—although this is somewhat contradictory—to the influence of the past.

Khrushchev expressed his personal concern for this problem when he spoke before the 13th Congress of the Young Communist League and remarked:

Our young people have clear goals. They do not suffer from unemployment or exploitation, and there is no reason for a young person to cloud his brain with alcohol. . . . The Young Communist League can do much work in combating the evil of illicit home brewing, which helps to spread drunkenness.

Radio and television producers have been reproved for triviality in programing and for neglecting to plan programs of interest to children. At least one hour a day is to be given over to programs geared to indoctrinate the young with Communist concepts of the social order. The film industry has been criticized for poisoning the taste of many young men and women with "low-grade drivel." Authors have been rebuked for writing that panders to carnal lust. Detective stories and writing that highlight eroticism and materialism have been pointed to as contributing to the juvenile problem.

A recent study of adult criminals (all of whom had

committed their first crimes while juveniles) disclosed that close to 75 per cent had lost one or both parents prior to the time they reached 18. Loss of a father (in many cases, as the result of war) contributed 50 per cent of this total.

Working mothers have been cited as another cause of delinquency. *Izvestia* observed that very rarely will a child who has his mother to greet him when he returns home in the evening succumb to the "lure of the street."

School drop-outs and school-centered frustrations have also been cited. In 1960, a total of 191,000 Russian youths dropped out of school at the end of the fifth year. The study of adult criminals referred to earlier mentioned that Soviet schools were not doing a good job in placing youths in jobs. This, along with inadequate character training in the schools, was seen as contributing to delinquency.

Reluctantly, but publicly, the Khrushchev government is beginning to recognize hooliganism as a social cancer. While sociology is not highly regarded in the Soviet Union, the word has gone out to the party, to the Komsomol, the trade-union organizations and other

groups, to initiate what amounts to sociological and cultural-anthropological studies in an attempt to arrive at valid and realistic causes for delinquency. Continually pointing to old remnants of Czarism—which has all but disappeared—and beating the ever-present capitalistic whipping boy may have propaganda value, but the Russian dictators are aware that such a program will not seriously contribute to solving the juvenile problem.

Party and puppet organizations have been instructed to interest themselves in the family life of Soviet citizens. They have been instructed to give of their time and facilities in working on local problems. Concurrently, the Soviet press continues to perpetuate the myth that with the absence of exploitation and oppression from Soviet society, plus the constantly increasing rise in material and spiritual standards, the Soviet family has available to it the conditions necessary for achieving a happy life.

But the reality of Frank Disney and the presence of the *Stilyaga* and the Crown Prince are indications that the godless Soviet system is no panacea for the problems of youth—or anyone.

## The Mood in Britain

LONDON—The world at large, as the historian Gibbon remarked, is the few people I happen to meet. The people I have met this past month in London are few indeed. But, to the extent that they are representative of "the world at large" here, the following is what the British are thinking about the crisis in our relations with the Soviet Union.

An American newspaper correspondent living in London summed up the attitude of the majority of people in these words: "The British workingman is concerned about the tea break." There is a wave of strikes at present against threatened curtailments of the workers' cherished pause that refreshes. It is probably true that more people in Britain are agitated over the tea break than over Berlin. War is "unthinkable," they feel—and the common man can do nothing about it anyhow—so why waste time thinking about it?

Better-informed Britons think a lot about Berlin, yet are not really worried about it. No one whom I have met advocates a Western surrender there. But the prevailing mood is more relaxed than in America. Americans are inclined to see Berlin as a supreme test of our resolve to resist Soviet pressure. On principle, the British dislike supreme tests, and are confident the crisis will work itself out with some give and take by each side.

One reason for this attitude is that the British are a most unideological people. They distrust ideology in

their own politics, refuse to take it very seriously elsewhere, and rather doubt that others take it with complete seriousness either. To them, therefore, the Soviet Union is Imperial Russia in a new guise. It is a powerful and grasping state, to be sure. But it is not regarded seriously as the base of a world Communist revolutionary movement.

In consequence, many people here look upon the Soviet Union as having limited aims. Khrushchev, they feel, is more interested in stabilizing his frontier along the Iron Curtain than in tipping the European balance of power against the West. The West's interest, they say, lies in promoting stability on mutually agreed terms, not in risking a mutually destructive war over what is not really an issue of vital importance to either side.

Britons also have more confidence than Americans in the fruitfulness of negotiations. (No one has ever told them that Britain has never lost a war and never won a conference.) There is a feeling here that, if people can only be brought together and kept talking to each other long enough, they will see the reasonable solution to their conflicts. There is perhaps an unconscious assumption, too, that the reasonable solution will turn out to be the one the British have been advocating all along.

Another factor producing the prevailing mood is the anti-German feeling which many Britons still have, to a degree that would surprise most Americans. I would not say that this feeling affects official British policy. But it does dispose many people to listen to two arguments. One is that it would be foolish to fight for the

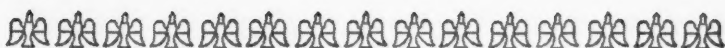
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FR. CANAVAN, S.J., an associate editor, is on a year's leave of absence for research in political theory.

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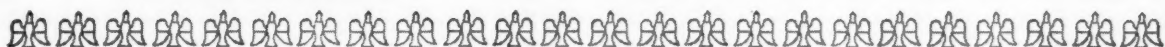
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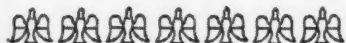
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people of Berlin, who, after all, are Germans. The other is that the Soviet Union acts as it does because of a genuine fear of a revived German militarism.

On the other hand, very few of the people with whom I have talked regard the Campaign for Nuclear Disarmament as representative of British public opinion at large. No one here (or in Ireland, for that matter) wants to undergo another war, since these islands would be sitting ducks for a nuclear attack. But the British people, so far as I can see, are not ready to go neutralist in the hope of escaping the power struggle.

The people with whom I have spoken admit the sincerity and moral conviction of many of the leading unilateral nuclear-disarmament advocates. But they tend to look upon the movement as the kind of thing that attracts "beardie weirdies," girls in sloppy sweaters and tight trousers and the sort of person who does not believe in taking regular baths.

The action of the recent Labor party conference in reversing its previous stand in favor of unilateral disarmament supports this view. I wonder, however, if my informants do not somewhat underestimate the number and influence of the unilateralists.

The nuclear disarmers are certainly vocal and by no means stupid. In any discussion of their favorite topic in the correspondence columns of the press, they create the impression that theirs is the majority view. For example, on October 8 the weekly *Observer* published a column in which Norman St. John-Stevas argued for the necessity of keeping the nuclear deterrent, at least temporarily. The following Sunday the *Observer* pub-

lished nine out of more than 100 letters it had received on Mr. St. John-Stevas's column. All nine were hostile to his position.

The line taken by the British government in the Berlin crisis is firmer, I should say, than the attitude of the general public. Prime Minister Macmillan told the Conservative party conference on October 14 that, although in the fullness of time communism might lose its fervor and strength, we had to accept the fact that this "bleak ideological struggle" might last for another generation and perhaps even longer. The government which he heads is well aware that far more is at stake in Berlin than the fate of 2.5 million Germans.

Lord Home, the Foreign Secretary, has told the Russians that "if they persisted in the handover of access to Berlin and the status of the city to the tender mercies of the East German government, they were risking a head-on collision with those pledged to defend the life of the free people in West Berlin." On these points the British government is not prepared to negotiate, nor is it willing to grant even *de facto* recognition to East Germany.

Indeed, for all of its professed eagerness to negotiate a settlement of the Berlin situation, the British government at this moment feels that there is nothing about which to negotiate. The Russians thus far have offered nothing but negotiations on their terms, which are unacceptable. For the time being, then, Her Majesty's Government, as we put it over here, are muddling through.

FRANCIS CANAVAN

## Italians Talk About Berlin

**T**URIN—Although the Russian astronaut, Major Gagarin, failed to arrive, 60,000 partisans—in other words, Communist shock troops from all over Italy—tramped in calculated disorder shouting Red slogans while I talked with some of the outstanding business leaders of Turin, close friends of former Foreign Minister Pella, about Berlin.

I found commentaries on Berlin by these businessmen of Turin much more mature and much more sophisticated than those of "political observers" in Rome and some other European cities I have visited. These are men who spend most of their waking hours in negotiation, much of it international, and they understand and appreciate the techniques of the Kennedy Administration, especially its search for means to widen the horizon of exchanges with the Russians in order to have some elbow room for bargaining. It comes naturally to the managers of big businesses in Turin to play

for an extension of the time limit in any negotiation in which they are engaged, to broaden the scope of a negotiation in order to increase the possibilities of give-and-take, to hide under cover of flexibility the points on which it has been decided to be inflexible.

Of course, these men of Turin are accustomed to negotiate far from the storms of public opinion. They cannot conceive, therefore, of popular emotion having a vital impact on a fundamental policy decision. As a consequence, they fail to understand some of President Kennedy's tactical moves or some of his more political politics. They are vividly aware of the desperate alternatives posed by the Berlin crisis. As a consequence, it is all the more difficult for them to swallow the fact that the American President has to look over his shoulder all the time he is negotiating—either directly or through his Secretary of State, Dean Rusk—in order to make sure that he is carrying his public with him. Nor can they comprehend how the President has constantly to try to reach an accommodation with the disparate forces which make up the American public mind.

What I find in Turin, nevertheless, is that leading

*MR. ANDREWS, an informed American with many sources of information in Europe, has been reporting regularly from Italy in these columns.*

men try to put themselves in Mr. Kennedy's place at the negotiating table and attempt to figure out how they would bargain with Khrushchev were they on the American President's spot. They do not soar over the table, as politicians are inclined to do in Rome and elsewhere, and look at the hands of both players as though they were kibitzing on the game. These business managers in Turin are not placidly impartial. They are fervidly partial to the American negotiators who, they feel, must win if they are to win. Indeed, if they could whisper a trick into Mr. Kennedy's ear, they certainly would.

Just the same, these men with whom I have talked in Turin—and they are a crosscut of the group that makes the top decisions in Italy's industrial world—think of the negotiation as an American-Russian, not a Nato-Russian, matter. They are inclined to discount the effectiveness of most of America's allies in a pinch and to speak of the central negotiation of our time as bilateral, despite the fact that the English, the French and the West Germans pop in and out from time to time, and most of the others seem to adopt a cautious double standard where the United States and the Soviet Union are concerned. These Torinese are power-conscious. They see the present crisis as a power struggle between the U.S.A. and the USSR. They do not take too seriously the other patches of power in Nato which can be effective only when they have coalesced.

Perhaps this view is accentuated by the fact that whereas Italy is in one of the most exposed positions within the Nato alliance, it is not an "ally" when it comes to negotiating over Berlin. There is some irritation over the use of the term "the Allies" by the American press, as reported here—meaning the World War II Allies—and there are those who say that those in power in the United States have not rid themselves of the complexes which they carried away from that war and find it difficult to think in terms of the special sort of war—cold though it may be—in which the world is presently engaged. In Turin, in any event, this is a minor irritation. There is no debate as to which side the businessmen here back. They are indignant over the idea, which now seems to be mushrooming out of Rome, of a "greater neutrality" for Italy.

Above all, my friends in Turin are worried about Germany and what its future course may be. They recognize that sooner rather than later Chancellor Adenauer's calm hand at the German rudder must give way to new steersmen. The rise of German Defense Minister Strauss is an omen, and there is a nationalism even more trenchant than his among other rising leaders. Germany might become an uneasy partner in the Atlantic Alliance and reappraise its European and world positions.

However, the Turin leaders are much more hard-headed about this possibility than the "observers" in Rome. It does not make much sense, in their opinion, for West Germany to cool to the United States at this juncture. Any move toward self-isolation on West Germany's part would bring the Federal Republic closer to the Soviet orbit. Clearly no German leader with any common sense would care to risk that. The Germans

may make some noise off-stage for bargaining purposes. But it stands to reason that there is little more to their calculated grumbling than this.

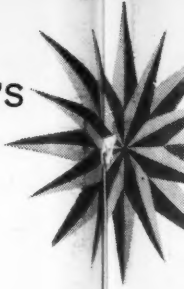
The Turin leaders, who have their ears close to the ground in Germany, are confident that, if Adenauer continues in office for a reasonable time, the Germans will accept a withdrawal from the superannuated position of the status quo and shake off some of the more romantic dreams of what is a dead past. They will have to learn to cling less to the principle of the reunification of West and East Germany, even if they do not abandon it altogether. They will have to renounce hope for the liberation of Eastern Europe in a measurable future, short of a general war. They will, say the men in Turin, have to face the hard facts of frontier contractions and perhaps even swallow the Wall in Berlin. The Germans' strength is not such today that they can fight all alone for these things. They cannot continue to remain captive to the past in solitary isolation. Chancellor Adenauer will have much to do to educate his compatriots to the present realities, and my friends in Turin are certain that he will try to mitigate the shock to the Germans which a new position on Berlin will entail.

THE TURIN leaders are hopeful that, once the peak of Berlin is scaled, there will be a gradual lessening of tension in Eastern and Central Europe. They think that it is most important for the general good that the West Germans themselves take the initiative in undermining the wall between the two Germanies by a broadening of contacts all across the spectrum of official and business relations. There have been many contacts in fact between Bonn and Pankow in the past. Other contacts can be opened and de facto relations between East and West in Germany spurred all along the line.

Above everything else, my friends in Turin are insistent that preoccupation over Berlin should not obscure other inevitable developments in Europe, such as the strengthening of Nato, which must become something more than the hollow vessel that it now is, and a shift in the world balance of power, with Europe emerging as a third force. Signor Pella has for many years been thinking in European terms, and he is said to be certain that by the late 1960's Europe will have re-established something approaching parity with the United States and Russia in world influence and predominant influence in its own area. Europe is rapidly moving from the sphere of dependence on the United States. Some part of this dependence remains for reasons of defense, but the economic dependence of Europe on the United States has largely disappeared. Moreover, Europe is beginning to think in terms of its own defense, and a new kind of Nato, where American influence will be greatly diminished, will in all likelihood soon emerge.

In fact, the business leaders of Turin insist that this is one of the last years in which an extra-European will be in a position to negotiate with the Russians for Europe with regard to a European question. Russian military parity with the United States is imminent. A

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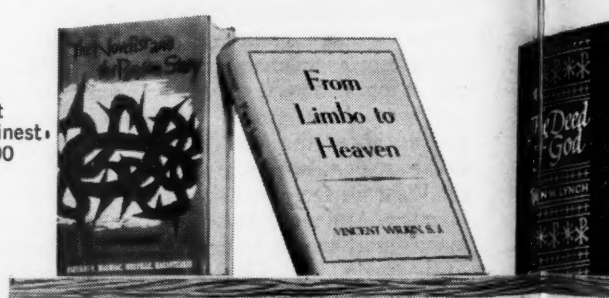
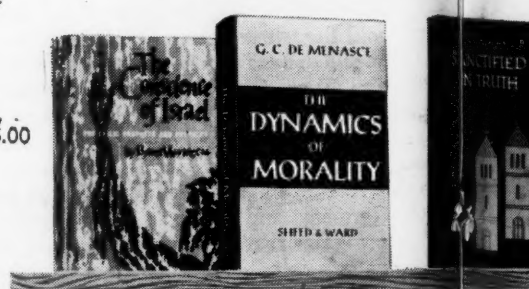
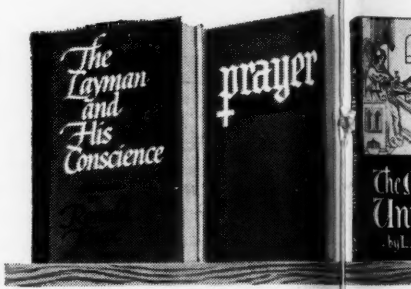
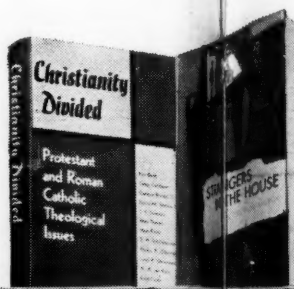
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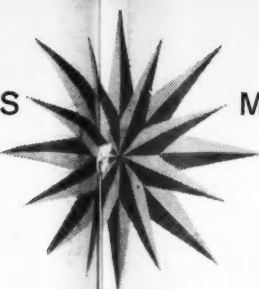
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power stalemate between Washington and Moscow is not to be excluded. This is, then, the final hour in which the old Two-Power, H-bomb, Cold-War balance can determine what bargain will be struck over an essentially European matter like Berlin. Some years from now, certainly within ten years, America will not be welcome as a spokesman for a reborn Europe. The Russians are fully aware of this. That is why, in the opinion of my friends in Turin, they are rushing a settlement of Berlin with the United States. They know that soon the balance of power will swing against them irretrievably.

In short, my Turin friends envisage for the future anything but a static world. It will be a time of much dia-

logue within regional groupings, including the Soviet bloc, and between these groups. It will be increasingly difficult to deny current realities and to escape into romantic dreams. Decisions will have to be taken which now seem to be insurmountable. It is possible that in the foreseeable future tensions will be notably diminished, if not altogether dispersed. Already conversations seem to be on a median road between the two extremes of surrender or war. There will be many turns and twists on this road, without a doubt. But there is a reasonable prospect, in the view of the men of Turin, that peace will be maintained and that the price paid for it will not be too high.

PETER ANDREWS

# State of the Question

## FALLOUT SHELTERS AND ETHICAL QUESTIONS

In "Ethics at the Shelter Doorway" (Am. 9/30), Fr. L. C. McHugh, S.J., offered "a partial code of essential shelter morality" for guidance in the event of nuclear war. His article immediately elicited comment in pulpits and the mass media around the world. Here is a selection of letters on the subject. Also see page 267.

TO THE EDITOR: In a crisis which demands heroic virtue, Fr. L. C. McHugh ("Ethics at the Shelter Doorway," Am. 9/30, p. 824) and others offer us the morality of the cornered rat.

It is an index of the bankruptcy of our moral thinking that we can call such jungle ideals Christian without seeing that we thereby renounce any claim to moral superiority over the Communist ethic.

I can imagine Jesus Christ dying gracefully, which He did; I cannot imagine Him gunning down His neighbors to defend His rights to a hole in the ground.

JOHN L. MCKENZIE, S.J.  
Chicago, Ill.

TO THE EDITOR: No need for any further search to identify the priest in the parable of the Good Samaritan. It was Fr. McHugh.

The priest couldn't stop to help the half-dead man. He had to think of his own safety. He, too, might be fallen upon by robbers!

One reason for man's troubles is his concern for himself. "How far must I go in the practice of my faith?" Why not

take the divine example and go all the way?

I wish Gov. Rockefeller and Fr. McHugh luck in promulgating fallout shelters and ethics at the shelter doorway so that we may survive nuclear bombings, and continue to populate this earth for more wars when someone "pushes us too far."

May God give me strength to be willing to risk my life to help my neighbor.

RAYMOND S. KUCINSKI  
Clifton, N.J.

[We remind this correspondent of what we wrote in identifying Fr. McHugh at the time his article was published: "Our guess is that Fr. McHugh would be the first to step aside from his own shelter door, yielding space to his neighbor." —Ed.]

TO THE EDITOR: AMERICA used some valuable space in its Sept. 30 article by L. C. McHugh.

Most of your readers are going to have to depend on their basements in case of nuclear attack. They can't afford a bomb shelter.

I am not anticipating a problem with

my neighbors. If the enemy has an ounce of sense, he will drop the bomb at the precise time Civil Defense has religiously tested its warning signal. We no longer even hear it.

The neighbors will be at work or school and I will have the basement to myself. Presumably, my husband and two children will be in some plant or school basement. This brings up the question: "Do I want to be alone in my bomb shelter?"

(MRS.) FLORENCE K. HENNESSEY  
Oak Park, Ill.

TO THE EDITOR: We hope that Fr. McHugh will *not* surrender his place in a shelter. Far too great is our need for his clear and courageous thinking.

EDWARD J. McNALLY, S.J.  
New York, N.Y.

TO THE EDITOR: I am not a theologian and cannot argue with Fr. McHugh's interpretation of the moral law. If such events occur as his article describes, then the closest most of us will come to canon law or theology will be an act of contrition.

But we can accept as basic fact that God will be in the midst of all the horror, giving us graces, and with these graces we shall perhaps act as we have been inspired to behave. I find no inspiration in Fr. McHugh's teaching.

By interpreting the commandments so that the weakest of us can pass the entrance examinations, and be without sin, he is giving us (and how quickly we jump at the opportunity) a license for selfishness. Presumably, you can do almost anything—"for the family's sake."

Under conditions such as those

painted in the article, we cannot all rise to heights of either heroism or sanctity, but we can still reverence those who will. We can hope, too, that we may find ourselves bigger and more heroic than we suspected.

And what of the "family" which has been protected—in Fr. McHugh's fashion—by the head of the house? What a picture they will have of him to the end of their days! When they emerge from the shelter to join similarly saved families, will they shudder at their membership in the "brave new world" for which the husband and father has protected them?

A. M. O'BOYLE

San Francisco, Calif.

TO THE EDITOR: Is life so precious that we must turn savages to protect it? Is not the afterlife the better one?

Our motto is "In God We Trust"—but do we? He will never permit this holocaust if we but listen to Him. He is trying to get through to us, but our minds are clogged with the wiles of diplomacy, the blast of armed might and the defeatism of all this shelter talk. These conditions are drowning out His message. Won't someone comment, please?

CHARLES C. PLATT

New York, N.Y.

[A day or so after publication of the article, the writer of the following letter paid a visit to our editorial office.—ED.]

TO THE EDITOR: I am sure your poor receptionist must have thought me quite daffy when I dropped in to your headquarters this afternoon—and I hadn't the heart to break through her anxious and bewildered seriousness.

I told her I had heard that you were interested in fallout shelters and that I had one I wanted to show you.

She was utterly mystified (after telling me all the editors were hard at work) when I unrolled a plain black umbrella. It was marked in large white letters:

#### PORTABLE FALLOUT SHELTER

It had an arrow pointing to the sharp end of its shaft, reading:

#### FOR STABBING SHELTERLESS NEIGHBORS

Quite seriously, is there any distinction between commending *oneself* to the mercy of God at the hour of death

and commending *one's family, one's flock*, also to His loving care? Both seem equally impossible without a large chunk of divine grace.

JOHN H. DAVENPORT

Levittown, N.Y.

TO THE EDITOR: Fr. McHugh has done an excellent job of presenting the rights of family members in defending their shelters, but this may be only the simplest form of the problem that could confront Americans in the event of an attack.

Could Fr. McHugh be prevailed upon to examine further the "state of the question" to include aspects already under discussion in the public press and civil-defense councils?

Such questions are: What of the "shoot the Californian" policy urged by certain officials of Nevada who threaten to barricade the State, even against refugees approaching in accordance with instructions from Federal civil-defense authorities?

What ethical rules govern the availability of mass shelters constructed for certain groups of people—the industrial firm that builds a shelter for its employees and their families, or the public school district which builds a shelter for its pupils and teachers?

In the first case, do the same rules apply as for single-family shelters? In the latter case, may parents and other taxpayers be excluded, even though their money made construction possible?

Perhaps even the right of non-residents to mass public shelters needs clarification.

One may suspect that Aesop knew full well the ramifications possible on his "grasshopper and ants" story. But the switch he least accounted for was that there may be so many grasshoppers and so few ants.

WILLIAM S. ROYCE

Menlo Park, Calif.

TO THE EDITOR: The theological speculations of Fr. McHugh seemed ghoulish to some of my friends who wondered how it all tied in with Christ's Sermon on the Mount. But I am not squeamish. To me these speculations gave welcome reassurance that some people—theologians at least—are looking ahead.

I am not a theologian, so I offer

these problems to Fr. McHugh with apology. They are merely skimmed off the top of my head—while it is still on!

Supposing, Fr. McHugh, we are survivors in an incinerated landscape and starving. Is cannibalism permitted us? If so, must we wait until the cadavers have cooled, or may we avail ourselves of warmer and fresher sustenance?

When crowded conditions require it, may senile parents be excluded from the shelter to make room for more essential adults?

Since it is established as permissible to shoot down an intruding neighbor, would it be O.K. to wound him *carefully*, so that he retains sufficient locomotion to expire at a distance from one's shelter? (Anyone who has had to deal with rats will welcome an answer to that one.)

Fr. McHugh could trigger endless tomes of theological exploration. As a detonator, what about a new series in the Catholic press—"Theology for the Holocaust?"

GERALD G. HOGAN

Pittsburgh, Pa.

TO THE EDITOR: In full view of the historical pageant of men and women who suffered torture and death rather than yield, how can we now accept so readily, so easily, the suggestion that man, confronted with a new crisis, will now revert to the brute?

Even more grotesque is the idea of arming ourselves beforehand with an "ethic." Rationalizing our failures is human perhaps, but I suspect something less worthy in rationalizing done in anticipation of failure.

I am unwilling to accept Nietzsche's view that the last Christian died on the Cross.

DAVID F. KELLUM

Bay Shore, N.Y.

TO THE EDITOR: Would we be doing our children a favor in employing animalistic measures to insure their survival in a society where Christians find it necessary to use revolvers against their frightened fellow man?

If we must slay one another for mere survival in a radioactive hell on earth, then wouldn't it be better to die with our Christian charity and our souls intact?

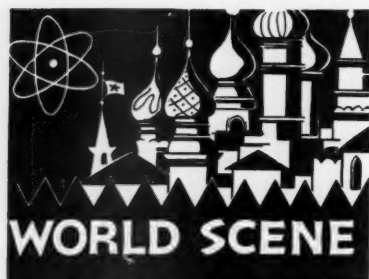
A. E. SCHRAFF

Woodland Hills, Calif.



# Best of the Books, 1961

EVERY SIX months AMERICA casts an eye back over the flood of books which have just been published. Most of the books mentioned here have been reviewed at some length in our weekly issues. However, we have added other titles here, too. Our heartfelt thanks go to the compilers of this semiannual roundup.



*Selected and annotated by*  
ROBERT A. GRAHAM

**A Nation of Sheep**, by William J. Lederer (Norton. 194p. \$3.75). Unlike his earlier work, *The Ugly American*, which he co-authored with Eugene Burdick, this is not a novel, but a factual presentation of mistakes and bungling in our foreign-aid program. Chief target areas are Laos, Thailand, Formosa and Korea. Is there thorough incompetence on one side and cynical corruption on the other, as the author alleges? The picture the author presents is a partisan if challenging one.

**Strategy of Truth**, by Wilson Dizard (Public Affairs. 213p. \$4.50). This is the story of the U.S. Information Service, one of the most controversial and harassed services of our Federal government. How to get the message of America across to a complex world still eludes satisfactory solution. One of the big unsolved problems is how to integrate the information factor into the State Department's policy-making equation.

## AFRICA

**The New Face of Africa**, by John Hughes (Longmans, Green. 296p. \$5). This is a sympathetic study of the Africans in 41 countries. The author is

an American newspaperman who has been posted in that continent for some years. Maps are included.

**Muntu**, by Janheinz Jahn (Grove. 267p. \$5.50). African culture is no doubt in transition. But from what, to what? This is an attempt by a German cultural anthropologist to grasp the values, the philosophy, religion and art of the African soul.

**The Shadow of the Dam**, by David Howarth (Macmillan. 175p. \$4). Far up the Zambezi in Northern Rhodesia is found the Kariba Gorge, an ideal spot for a dam. And in May, 1960 the dam was completed, with the resultant lake flooding the Gwembe Valley. What this meant to the uncomprehending 50,000 people thus forced to vacate to higher ground is portrayed here in a poignant instance of the high price civilization exacts for its blessings.

**The Edge of Freedom**, by John B. Oakes (Harper. 129p. \$3.50). An editorial writer for the N.Y. *Times* went to Africa, considered as a frontier of freedom. This is a measured balancing of the factors at work there. The author's observations help to explain why the Soviet pattern seems, at first glance, to have a special appeal to Africans. The only exploitation the Africans know is European, not Marxist.

**Africa—Angry Young Giant**, by Smith Hempstone (Praeger. 664p. \$7.95). Another British journalist examines 26 African countries between the Sahara and the Congo. Personal portraits of leading figures add a special dimension. It is not clear against whom the Africans are angry.

**South African Predicament**, by F. P. Spooner (Praeger. 288p. \$5). The writer is an economist actively involved in the administration and planning of the apartheid policy in the Union of South Africa. His rejection of the segregationist policy as doomed to ultimate failure throws clarifying light on the mind of the white South Africans.

**African Sketchbook**, by Frederick Franck (Holt, Rinehart & Winston. 180p. \$5.95). This is not a book of drawings, although the author does provide his

own illustrations. It is rather the record of a traveler who, as a dentist, could use his profession to win the confidence and confidences of the Africans he encountered. His journey included Sierra Leone, Kenya and Ethiopia, as well as Ghana and Nigeria. A visit to Dr. Schweitzer, an old friend, is related. A preface by Graham Greene, whose own African notes are soon to be published in this country, is an added feature.

**The African Revolution**, by James Cameron (Random House. 279p. \$3.95). A trained British craftsman in journalism applies his talents to explaining for the uninitiated the history, problems and presumed future of Africa, country by country. A portrait of how nationalism is at work in the "emerging" continent.

## FAR AND MIDDLE EAST

**Awakened China**, by Felix Greene (Doubleday. 425p. \$5.95). Almost the only firsthand accounts in English dealing with Red China are from the pens of non-Americans. This one is by a British writer, identified as a cousin of Graham Greene. He subtitles his book "The Country Americans Don't Know." A businessman, he has made several trips

## Five Best

**African Sketchbook**  
by Frederick Franck

**Dragon in the Kremlin**  
by Marvin L. Kalb

**Germany Between Two Worlds**  
by Gerald Freund

**War and the Christian Conscience**  
by Paul Ramsey

**Storm Over Laos**  
by Sisouk Na Champassak

to the mainland since 1957. In the existing dearth of good accounts, this will serve, if the curious reader is able to discern special pleading when he sees it.

**Dragon in the Kremlin**, by Marvin L. Kalb (Dutton. 258p. \$4.50). A spurt in sales is due for this book since Chou En-lai took his premature departure from Moscow during the party congress. The Moscow correspondent stresses the now-obvious widening split between the Russians and the Chinese Reds. Among the troubling questions he raises is the use Red China will make of its nuclear weapons, if and when it gets them.



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## SAINT VINCENT DE PAUL

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by Arthur Alonso, O.P.

A much-needed definitive statement of the nature and scope of the lay apostolate. A "must" for anyone engaged in Catholic Action. \$4.50

## ■ Spirituality of the New Testament

by W. K. Grossouw

A highly successful attempt by a modern Scripture scholar to make the New Testament meaningful and vital to modern man, through an explanation of its basic themes. \$3.95

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by Leon Poirier

The story of the triumphs and sorrows, the disappointments and consolations of the man chosen by Christ to carry the torch of Christianity to the gentiles. \$3.95

## ■ Spiritual Conferences

by John Tauler, O.P.

A completely new translation of a classical-spiritual treatise, filled with practical theology on the art of living the Christian life. \$4.25

■ At your bookstore

**Herder of St. Louis**

17 South Broadway  
St. Louis 2, Mo.

**Storm Over Laos**, by Sisouk Na Champassak (Praeger. 201p. \$5). What makes this book unique is that it is written by a Laotian, not by a correspondent or a former Western diplomat. He was one of the youthful group which in 1958 created a reform movement in the government to strengthen it against Communist infiltration, i.e., against the Pathet Lao faction. A firsthand report of Communist tactics.

**Street Without Joy**, by Bernard B. Fall (Stackpole. 322p. \$4.95). In a narrow sense, this is past history: how France lost Indo-China in the tragic years 1946-54. But since Gen. Maxwell Taylor's mission to Vietnam, its lessons may be timely. This grinding story will also help the American observer to picture the problem as it may well re-emerge in 1962, with the United States as a principal.

**Recognition of Communist China**, by Robert P. Newman (Macmillan. 198p. \$4.95 cloth; \$1.75 paper). The writer is one of the few Americans who believe that Red China should be seated at once in the United Nations. His arguments are not particularly original, but up to now the principal spokesmen for this point of view have come from Great Britain. He is also one of the even fewer Americans who believe Washington should recognize Peiping.

**Red China**, by Sripati Chandra-sekhar (Praeger. 230p. \$4). Why did Red China abruptly call off its highly advertised birth-control program in May, 1959? The author, an Indian demographer, went to China in the winter of 1958-59 to find out. He was given no reason and can only guess that the original plan had been regarded as a confession of weakness. To adapt a dictum of Justice Holmes, the Reds decided 600 million Chinese are not enough.

**The Arab Revival**, by Francesco Gabrieli (Random House. 178p. \$3.95). An Italian Arabic scholar examines the prospects of the Arab world. Social reforms seem possible but unbridled nationalism may absorb all the energies that could be better channeled elsewhere.

**Mission for My Country**, by His Imperial Majesty Mohammed Reza Shah Pahlavi Shahanshah of Iran (McGraw-Hill. 336p. \$5.95). Rare personal apology of a reigning monarch. The 41-year-old Shah of Persia, whose matrimonial drama is probably much better

known than his political difficulties, has been carrying on an exceptional reform program in his country. But vested interests and Red opposition block the way. If he fails in his effort to satisfy the needs and claims of his 20 million subjects, America will feel the consequences.

**The Arab Middle East and Muslim Africa**, edited by Tibor Kerekes (Praeger. 126p. \$4). We find here papers delivered at Georgetown University's Institute of Ethnic Studies, leading off with a substantial paper on "Islam in the Modern World" by Sir Hamilton Gibb. How much is Islam a political factor in West Africa?

## LATIN AMERICA, RUSSIA, EUROPE

**The Coming Tests With Russia**, by Walter Lippmann (Atlantic-Little, Brown. 37p. \$2.50). This is a short book, consisting of three uncensored dispatches sent after Lippmann's day-long interview with Khrushchev at Sochi last spring. But Lippmann knows how to say much in a few words. He confirms that the Kremlin chief is firmly convinced of communism's ultimate triumph.

**The Moulding of Communists**, by Frank S. Meyer (Harcourt, Brace & World. 214p. \$5). Subtitled "The training of the Communist cadre," this is a grim account of the way Reds are made into a dangerous elite. The author is a former party member, and his work reflects experiences in the United States and Great Britain.

**America in Britain's Place**, by Lionel Gelber (Praeger. 356p. \$5). A Canadian, long resident in both London and New York, studies the operational parts of an unwritten alliance. Some will regard this as an apologia for Britain and a reproof of American political institutions and methods. But much is what only a friend can tell another friend and often what a friend *must* tell.

**House Without a Roof**, by Maurice Hindus (Doubleday. 562p. \$6.95). This is an intimate and faithful portrait of Soviet reality as the knowledgeable and sympathetic traveler finds it. The author, who left his native Russia over a half-century ago, refrains from observations on doctrine and politics in order to concentrate on the common indices of human existence. He warns the West of the powerful attraction Russia has



for other countries, predominantly peasant, which seek to advance in wealth and power.

**The Cuban Story**, by Herbert L. Matthews (Braziller. 318p. \$4.50). In 1957 the little-known revolutionist Fidel Castro sent out a desperate plea for a foreign correspondent to whom he could tell his story. The result was the author's famous series in the *N.Y. Times*, which tipped the balance against Batista. The author insists that the Fidel we know today is not the one he saw, or thought he saw, in the hills. He still thinks, also, that the Cuban revolution at bottom is authentic, even if Redding.

**The Struggle for Democracy in Latin America**, by Charles O. Porter and Robert J. Alexander (Macmillan. 215p. \$4.50). A former Congressman and an economics professor urge political leadership by the United States and a program of systematic aid to Latin America. This is how to fill in the vacuum created by the eclipse of the military dictators. They seem to believe that the new Leftist totalitarianism is less of a threat to democracy, in the final analysis, than a possible resurgence of "the man on horseback."

**Russia and the West Under Lenin and Stalin**, by George F. Kennan (Little, Brown. 411p. \$5.75). While this book is essentially a study of the past, that past is recent enough to make it part of our present concerns. The author, well-known Russian expert, now Ambassador to Yugoslavia, carries further his own ideas and suggestions for the future course of the West's policy. As his enforced idleness during the Eisenhower Administration sufficiently indicated, his views and opinions are at times controversial.

**Inside Europe Today**, by John Gunther (Harper. 376p. \$4.95). Some 25 years ago a young newspaperman hit pay dirt with *Inside Europe*, an amazingly concise survey of a continent on the verge of war. This is an entirely new work, for the Europe it deals with is entirely new. There is no need to outline it: just imagine everything you have read in newspapers and magazines. But add John Gunther's skill as a reporter who comes up with the right word and sets his myriad facts in ordered, serried array for easy comprehension.

**Germany Between Two Worlds**, by Gerald Freund (Harcourt, Brace & World. 296p. \$5.75). Here is a searching and

judicious analysis of the problems that the Germans (with America's help) must solve. One of the most basic is their need to create a tradition of democratic self-government. There are many others. This study helps to isolate and identify the underlying issues at stake in the right solution of the Berlin question.

#### ARMAMENT AND PEACE

**Postwar Negotiations for Arms Control**, by Bernhard G. Bechhoefer (Brookings. 641p. \$8.75). The author wrote with his feet on the ground: the factual rec-

ord of all the disarmament negotiations with the Soviets. This is a priceless guide through the maze of involved argumentation and counterproposals. The general public, as anxious as it is confused, can search here for the keys to the present state of negotiations.

**Arms Control**, edited by Louis Henkin (Prentice-Hall. 207p. \$3.50). These were background papers prepared for a recent American Assembly sponsored by Columbia University. As the subtitle informs us, they formulate "issues for the public," and are not merely technical studies.

## PROBLEM: *Russia* EXPERT: *Father* *Bissonnette*



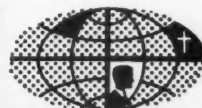
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**World Polity: A Yearbook of Studies in International Law and Organization**, (Georgetown University, Institute of World Polity. 414p. \$8). This volume is a continuation of a series begun in 1957 and embraces various questions of international life, beginning with Prof. William H. Roberts' enlightening inquiry into the nature of contemporary conflict. A second chapter presents a discussion of "legitimate military necessity" in nuclear war, a continuing project of the institute.

**War and the Christian Conscience**, by Paul Ramsey (Duke U. Press. 331p. \$6). How shall modern war be conducted justly? A professor of religion at Princeton puts this question to himself, against the background of Protestant theology. His approach avoids the extremes of pacifism and of realism. A stubborn problem is the justification of the morality of deterrence, involving as it does the threat to millions of innocent persons.

**The United Nations: Constitutional Developments, Growth and Possibilities**, by Benjamin V. Cohen (Harvard U. Press. 106p. \$2.75). A former aide to Dean Acheson in the State Department expounds in three lectures how he envisages a favorable evolution of the United Nations. He sees possibilities of a gradual consensus among those whose interests seem now most irreconcilable. This agreement is not to be achieved, he feels, by a mere process of voting or by insistence on broad moralistic judgments.



*Selected and annotated by  
JOHN J. O'CONNOR*

**Reconsiderations: A Study of History**, Vol. XII, by Arnold J. Toynbee (Oxford U. Press. 740p. \$10). Mr. Toynbee takes a hard look at the work he has been engaged on since 1934. Criticism has been unbounded and new evidence has accumulated. He has revised his list

of civilizations, stands pat on Zionism, the uniqueness of Western civilization and the higher religions.

**The Evolution of Civilization**, by Carroll Quigley (Macmillan. 281p. \$5). Everybody knows that civilizations rise and fall. Very few people know the intricate mechanism of the process. Here

**Five Best**

**The Evolution of Civilizations**  
by Carroll Quigley

**The City in History**  
by Lewis Mumford

**The Civil War and Reconstruction**  
by J. G. Randall and D. Donald

**King and Church**  
by W. Eugene Shiels, S.J.

**The Grand Camouflage**  
by Burnett Bolloten

is a highly competent attempt to establish analytical tools that will assist the understanding of history.

**U.S. SCENE**

**The Plainsmen of the Yellowstone**, by Mark H. Brown (Putnam. 480p. \$7.50). This exciting frontier adventure story recounts the process by which a virgin Sitting-Bull region was finally won for civilization. Good reading, well conceived and flawlessly executed. One of the best regional histories of the season.

**The Southwest: Old and New**, by W. Eugene Hollon (Knopf. 487p. \$7.50). The social, political and cultural history of Texas, Oklahoma, New Mexico and Arizona, all the way from cliff dwellers to urban-renewal specialists who believe that air-conditioned city streets are just around the corner—circa 1975. Good style, helpful maps, lots of French-Spanish-Yankee action.

**The Night the War Was Lost**, by Charles L. Dufour (Doubleday. 427p. \$4.50). Some people say that, until the Yankees occupied New Orleans, the Confederacy had a good chance to win the war. Others assert that the Confederacy won the war anyhow. Mr. Dufour believes that the Civil War battle for New Orleans was mighty important because the loss of the city led to other disasters.

**The Civil War and Reconstruction**, by J. G. Randall and David Donald (Heath. 838p. \$9). Randall's standard work has long been regarded as the best one-

volume history of the Civil War for general readers. It was accurate, comprehensive and quite readable. To save it from obsolescence, Donald has brought it abreast of the best contemporary scholarship.

**Henry Adams and Brooks Adams: The Education of Two American Historians**, by Timothy Paul Donovan (U. of Oklahoma Press, 220p. \$4). The untiring efforts of the famous Adams brothers to make a science of history is intriguing. They surveyed the American past with skepticism and regarded the future with apprehension. Brooks was more of an optimist than Henry. Both strongly influenced the writing of American history.

**A Guide to Archives and Manuscripts in the United States**, ed. by Philip M. Hamer (Yale U. Press, 775p. \$12.50). An invaluable research tool which lists the principal manuscript and archival holdings of 1,300 depositories in 50 states. The Library of Congress offers 15,700,000 items, second only to the State of Colorado, which offers 25 million items.

**The City in History**, by Lewis Mumford (Harcourt, Brace, 657p. \$11.50). A challenging panoramic view of many cities in many civilizations in many centuries, plus a superb summary of the present state of knowledge regarding urban problems. Mumford bestows a frosty look on Megalopolis, principally because it pays scant attention to human values. Good photographs, good browsing.

**Atlantic Crossings Before Columbus**, by Frederick J. Pohl (Norton, 315p. \$4.50). St. Brendan and his monks may have reached North America. The Vikings may have established a parish church in Rhode Island in the 14th century. The Kensington Stone may be genuine. Mr. Pohl is an expert in evaluating this kind of slippery evidence.

#### CHURCH IN HISTORY

**The Ecumenical Councils**, by Francis Dvornik (Hawthorn, 112p. \$3.50). The clerical author is a professor of Byzantine history at Harvard. The summaries of the various councils are exceedingly brief, perhaps an asset for those who want only a very quick count-down on past councils.

**The Church in Council**, by E. I. Watkin (Sheed & Ward, 227p. \$3.95). Watkin's



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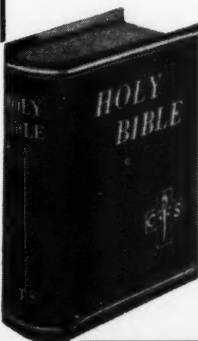
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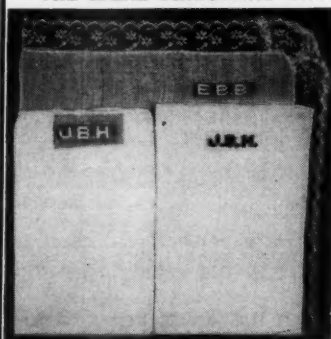
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**Ecumenical Councils in the Catholic Church**, by Hubert Jedin (Herder & Herder. 254p. \$3.95). This is a brief guide by the author of the massive history of the Council of Trent. Major attention is devoted to the Trent and Vatican Councils. This means too-skipmy treatment for the earlier 18 councils.

**The Balfour Declaration**, by Leonard Stein (Simon & Schuster. 681p. \$7.50). A richly documented work presents the antecedents and impact of the decisive 1917 British pledge of support for a "national home" for the Jewish people in Palestine. Perhaps a definitive study.

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**King and Church**, by W. Eugene Shiels (Loyola U. Press. 399p. \$6). A splendidly documented study of the Spanish sovereign's royal patronage or control over ecclesiastical affairs in the New World. Church-State relations remained friendly, co-operative and fruitful until the middle of the 18th century when hostile government officials began to cause the Church an immense amount of trouble. Thus far the best account of a messy issue.

**The United States and Latin America**, by Dexter Perkins (Louisiana State U. Press. 124p. \$3). An excellent introduction to contemporary relations between the United States and the restless nations to the south of us. Three essays deal with national security, the Monroe Doctrine and economic relations. Scant mention of population problems.

**Feudal Society**, by Marc Bloch (U. of Chicago Press. 498p. \$8.50). A good English translation of a French classic. The author, a master of his field, was

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a Resistance fighter who was shot by the Nazis. His work has long been regarded as the best available study of feudal government and institutions.

**The Victorians**, by Sir Charles Petrie (Longmans, Green. 206p. \$6.75). Various aspects of the Victorian drama handled with sophisticated competence. Sir Charles covers everything from the Oxford movement to horse-drawn carriages. He sniffs politely at the Chestertonian dictum that religious, snobbish Victorian England was "God in a top hat."

**The Sands of Dunkirk**, by Richard Collier (Dutton. 319p. \$4.50). A dramatic close-up view of one of the most critical events of World War II. Everything largely depends on the will to live, the will to win, even in the atomic age.

**The Grand Camouflage**, by Burnett Bolloten (Praeger. 316p. \$6.50). Has anybody ever really understood the Spanish Civil War? After 25 years of patient research, Mr. Bolloten concludes that Communists, at first weak and powerless, so infiltrated the government of the Republic as eventually to exploit and dominate it. This is good background reading for today's events in Cuba, Laos and Vietnam.

**Spain and the Defense of the West: Ally and Liability**, by Arthur P. Whitaker (Harper. 408p. \$6). There have been serious misgivings about the Spanish-American agreement of 1953. We seem to be bolstering Franco's dictatorship on the assumption that Spanish territory is an asset in strengthening free world defenses. Are we injuring our own cause by minimizing ideological differences? Whitaker's answer is a balanced assessment of risks and gains.

**Japan Subdued**, by Herbert Feis (Princeton U. Press. 199p. \$4). Should we have used the atomic bomb on Japan? Should we have brought Russia into the war against Japan? Mr. Feis reviews the 1945 evidence in scholarly fashion, but some readers will certainly challenge his conclusions in the final chapters.

**Leo XIII and the Modern World**, edited by Edward T. Gargan (Sheed & Ward. 246p. \$4.50). Nine contributors provide fresh and penetrating interpretations of a pontificate that marked a turning point in the Church's attitude toward contemporary society. Based on a Loyola U. (Chicago) symposium.



*Selected and annotated by*  
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#### THE SUPERNATURAL LIFE

**Our Lady and the Church**, by Hugo Rahner, S.J.; trans. by S. Bullough, O.P. (Pantheon. 128p. \$3.50). A new and stimulating source of Marian devotion will be discovered in this series of meditations on the prerogatives of the holy maid and mother. The aim of the prominent German theologian is "to show from the warm-hearted theology of the great Fathers and Doctors that the mystery of the Church is inseparably bound up with the mystery of Mary."

**Sanctified in Truth**, by Leo J. Trese (Sheed & Ward. 183p. \$3.50). At a recent retreat for the diocesan clergy, this volume on the personal holiness of priests was read at meals. It met with unanimous approval. It is the type of book that every humble priest will appreciate for reminding him of his human inadequacies and at the same time encouraging him to be what God intends him to be—a mediator with the divine Son.

**The Year Made Holy**, by Matthias Premm; trans. by C. J. O'Donovan (Bruce. 180p. \$3.50). To help the laity to assimilate the Church's teachings on sacrificial worship, the author offers these considerations of the variable texts of the Sunday Masses and the major feasts. This is a helpful book to assist all to participate with attention and devotion in the renewal of Christ's sacrifice on the altar.

**The Mystery of God's Love**, by Georges Lefebvre, O.S.B. (Sheed & Ward. 146p. \$3). The divine law of charity, which the Master proposed to His followers as "the greatest and the first commandment," is the central theme in these pages. The lucid instructions on the sacrificial love of Christians through humility, renunciation and prayer are based on the teachings of St. Teresa of Avila and St. John of the Cross.

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**Go Forth**, by Leo Barrington, F.S.C. (St. Martin's Press. 144p. \$2). The young religious, starting a career as teacher, will find a treasury of spiritual counsels and pedagogical suggestions in these pages. Although these 45 instructions on practically every phase of community life and school work were written specifically for brothers, the sagacious advice in them admits of wider application.

**Approaches to the Cross**, by Jacques Leclercq (Macmillan. 115p. \$2). "Suffering, whatever form it may take," the author states, "is above all the trial which reveals to us the quality of our faith." This attractive book on the theological basis of a sacrificial life of love in Christ is written in a style that will appeal to all.

**Prayer in Catholic Life**, by Lawrence G. Lovasik, S.V.D. (Macmillan. 197p.) \$3.95). This is a comprehensive and detailed explanation of the purpose and methods of "willed dependence on God" through prayer. The examples and anecdotes, clarifying the principles of vocal, mental, liturgical and family prayer are apt and impressive.

**Seeds of the Kingdom**, by Almiro Pichon, S.J.; trans. by Lyle Terhune (Newman. 271p. \$3.95). Here is a precious collection of notes from the conferences, meditations and counsels of the spiritual director of St. Thérèse of Lisieux. An added feature is an excellent sketch of the life of Fr. Pichon.

**The Layman and His Conscience**, by Ronald Knox (Sheed & Ward. 218p. \$3.50). Clear, positive and encouraging is the spiritual advice of Msgr. Knox in these notes of one of his last retreats to the laity. Reminding them of their shortcomings in the service of God, he urges them to actualize their Christian potentialities by consistent cooperation with divine grace.

**Offbeat Spirituality**, by Pamela Carswell (Sheed & Ward. 214p. \$3.95). Raised eyebrows at the juxtaposition of words in the title can be lowered by the assurance that this is a sound and refreshing consideration of the supernatural life of the laity. With evident competence in theology and psychology, the writer shows the need of courageous convictions to live the wholehearted Christian life.

**As Pilgrims and Strangers**, by Nicholas Higgins, O.F.M.Cap. (Kenedy. 213p. \$3.95). A well-known preacher and

retreat master, now at the age of eighty, comments with wisdom and wit on various elements in the Catholic way of life. Among the topics considered are man's dignity, detachment of spirit, a sense of humor and selfless charity.

**Each Month With Christ**, by Emeric Lawrence, O.S.B. (Helicon. 116p. \$2.95). Woven into this series of reflections on the liturgical significance of the major feasts of the Church's calendar is an illuminating commentary on the supernatural life of the Christian. Month by month, all are urged to be constantly aware of their baptismal prerogative of participating in the redemptive mission of Christ.

### Five Best

**Seeds of the Kingdom**  
by Almiro Pichon, S.J.

**The Life of the Mystical Body**  
by Philip L. Hanley, O.P.

**The Master Calls**  
by Fritz Tillmann

**The Mark of Holiness**  
by Robert D. Smith

**Sanctified in Truth**  
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**Toward the Center of Christian Living**, by Johannes Pinski. (Herder & Herder. 262p. \$4.50). The dignity, the privileges and the responsibilities of the living member of the Mystical Body of Christ are deftly outlined in this enlightening book for the laity. Attention is focused on the liturgical motivation for striving to participate actively in the completion of the Redeemer's mission in the circumstances of daily living.

### DOCTRINE

**The Mark of Holiness**, by Robert D. Smith (Newman. 274p. \$4.50). This impressive volume deals with the holiness of the Catholic Church in its founder, its doctrines and members. Presented against the background of Protestantism, schism and paganism, the subject is treated methodically and extensively in an attractive style.

**The Sacraments**, by Cecily Hastings (Sheed & Ward. 217p. \$3.50). From years of experience as a speaker for the English Catholic Evidence Guild, the writer has developed an admirable facility in presenting the truths of faith in a clear and convincing fashion. Here

will be found a thoughtful discussion of man's predisposition to sacramental worship, the sacraments in general and then in detail.

**The Wonders of Our Faith**, by Gaston Salet, S.J.; trans. by John Leonard, S.J. (Newman. 187p. \$3.50). Although the title may seem a little commonplace, the contents are truly stimulating. There are some sparkling insights for the laity into such basic beliefs as the Trinity, the Incarnation, Redemption and Mariology.

**New and Eternal Testament**, by P. M. Laferrière (Newman. 287p. \$3.95). This is a detailed study of the liturgical significance of the elements of the sacrifice of the Mass. The author strives to impress on the minds of the laity their privilege of offering, through the hands of the priest, the divine Victim to His eternal Father. As members of the Mystical Body, he urges them to make their own self-oblation with Christ.

**The Life of the Mystical Body**, by Philip L. Hanley, O.P. (Newman. 371p. \$4.95). A product of careful research in scriptural, patristic and theological documentation, this detailed study of the Pauline concept of the Church as a supernatural organism was written specifically for the laity. Reducing the sublime implications of the doctrine to understandable terms, the writer describes the transmission of divine life to the human members through the grace of the sacraments.

**Go in Peace**, by Charles H. Doyle (Haver House. 141p. \$2.95). With clarity and precision, the author explains the divine institution of the sacrament of penance, the Church's regulations for its administration and the requisite dispositions of soul for the penitent. This is an excellent book to help Catholics make more fruitful confessions and to clarify for non-Catholics the true meaning of Christ's sacrament of mercy.

**The Life of Faith**, by Romano Guardini; trans. by John Chapin (Newman. 131p. \$2.95). This is a rewarding book for thoughtful readers seeking a practical and penetrating analysis of the subject of faith. Its place in the hierarchy of virtues, its development, content and problems are all impressively described.

**The Splendor of Pentecost**, by E. Flicoteaux, O.S.B.; trans. by M. L. Helmer (Helicon. 112p. \$3.50). The role of the Holy Spirit in the divine designs for man's Redemption is glowingly ex-





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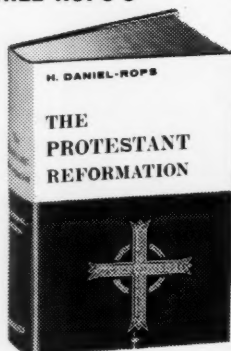
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**From Limbo to Heaven**, by Vincent Wilkin, S.J. (Sheed & Ward. 106p. \$3). This is a splendid synthesis of the effects of the saving mission of Christ and its many implications. Initiation into the Christ-life at baptism, its development in this world and its completion in heaven are impressively described. An interesting feature of the book is a discussion of the cases of the blamelessly unbaptized, infants and adults.

**The Deed of God**, by John W. Lynch. (Sheed & Ward. 128p. \$2.95). This is an unusual book in the sense that it is a reflective consideration in verse of the sacrifice of the Mass from the time of our Lord to the present. Many sublime truths on the subject are expressed succinctly, accurately and effectively.

**Love and Control**, by Leon Joseph Suenens; trans. by G. J. Robinson. (Newman. 200p. \$3.25). The auxiliary bishop of Malines presents in these pages a precise and elevating explanation of the Church's moral teachings on sex and marriage. His forceful remarks are principally directed against the contemporary propaganda for artificial birth prevention.

**Seeking the Kingdom**, ed. by Reginald Masterson, O.P. (Herder, 306p. \$5.25). Priests, religious and the alert laity will find this series of essays on the theology of Christian perfection both inspiring and instructive. Several Dominican writers discuss the meaning of the supernatural life, the virtue and gifts, the sacraments and the roles of Christ and Mary in the work of sanctification.

**The Master Calls**, by Fritz Tillman; trans. by G. J. Roettger, O.S.B. (Helicon. 335p. \$5). Wide in scope and positive in its approach, this compendium of moral theology for the layman defines a wholesome point of view on Christian living. Duties and obligations in life are invitations from Christ to develop the clean capacity of the soul for the perfect love of God.

**St. Anthony of Padua**, by Sophronius Clasen, O.F.M.; trans. by Ignatius

Brady, O.F.M. (Franciscan Herald. 136p. \$4.95). When the subject of this biography was declared a doctor of the Church in 1946, Pope Pius XII eulogized him as "a theologian, orator, reformer, a scholar of Scripture." This is the well-documented story of the beloved Franciscan saint, who was actually born in Portugal, but whom Padua claims as its own.

**Monsieur Vincent**, by Henri Daniel-Rops; trans. by Julie Kernan (Hawthorn. 136p. \$3.95). One of the world's leading Catholic writers focuses his attention on the life of the apostle of charity in 17th-century France, St. Vincent de Paul. The appealing book is not a mere narration of the fascinating details of the saint's career, but a careful study of his character and the enduring significance of his multiple apostolates.

**Father Faber**, by Ronald Chapman (Newman. 374p. \$5.95). Here is the life-story of Frederick William Faber, the 19th-century writer of spiritual books and associate of Cardinal Newman in the apostolic work of the English Oratory. It is a dramatic narrative, contrasting the temperaments of two strong characters, and also a very human document, based in great part on the personal letters of Fr. Faber.

**Against the Goad**, by James H. Mullen (Bruce. 201p. \$3.95). This is biographical in the sense that it relates the factual details of an important period of one man's life—his conversion to Catholicism. Told in a frank and edifying manner, it is the impressive story of the working of divine grace in the heart of a man—now a professor at an eastern university—who sampled many faiths before his final conviction of the truth of the credentials of the Catholic Church.

**St. Teresa of Avila**, by John Beevers (Hanover House. 191p. \$3.75). Versatile is the word to describe this remarkable Carmelite nun of the 16th century. The amazing record of her accomplishments as a reformer of religious discipline, as an able administrator and a writer of treatises on the spiritual life is told by the author in an appealing style.

**The Autobiography of St. Margaret Mary**, trans. by Vincent Kerns (Newman. 109p. \$2.50). Deep insights into the interior life of the Visitandine mystic of the 17th century are offered the reader of this new translation of the

story of her life. One of the most inspiring sections of the book is the firsthand account of the apparitions of our Lord to the saint at Paray-le-Monial and His appeal for universal devotion to His Sacred Heart.

**St. Francis de Sales**, by M. V. Woodgate (Newman. 138p. \$2.95). The genial character and the remarkable talents of the 17th-century Bishop of Geneva are fittingly described in this attractive biography. The patron saint of Catholic writers was a tireless worker for souls as preacher, teacher and author of pamphlets against heresy and memorable treatises on the supernatural life.

• • •



*Selected and annotated by*  
**DONALD R. CAMPION**

**Congress Versus the Supreme Court, 1957-1960**, by C. Herman Pritchett (Minnesota U. Press. 168p. \$3.75). A handy summary of the legal issues that have agitated the nation in the sensitive area of national security and civil rights. The author examines how and why Congress has tried to "curb" the Supreme Court. Good documentation; author seems unable, however, to appreciate the difference between "unorthodoxy" and "conspiracy."

**Communism and the Churches**, by Ralph Lord Roy (Harcourt, Brace & World. 495p. \$7.50). For those who want more factual information than Birchmaster Robert E. Welch is inclined to offer, this scholarly and well-documented study will permit them to make an intelligent estimate of Communist influence within American churches. Author Roy's own judgment is that today it stands near the zero mark. Recommended to those who want intelligent and effective anti-communism—sans hysteria.

**The Future Metropolis**, edited by Lloyd Rodwin (Braziller. 253p. \$5). Experts from Harvard and MIT met last year to identify and dissect the goals and

## America BOOK LOG

### November

The Book Log is compiled from monthly reports supplied by selected stores. The ten books mentioned most frequently are rated according to a point system that reflects both a book's popularity and its relative importance.

1. **THE EDGE OF SADNESS**  
By Edwin O'Connor (Little, Brown, \$5.00)
2. **NOW**  
By Fr. M. Raymond, O.C.S.O. (Bruce, \$4.25)
3. **TO LIVE IS CHRIST**  
By Robert W. Gleason, S.J. (Sheed & Ward, \$3.00)
4. **THE CATHOLIC MARRIAGE MANUAL**  
By George A. Kelly (Random House, \$4.95)
5. **THE DIVINE MILIEU**  
By Pierre Teilhard de Chardin, S.J. (Harper, \$3.00)
6. **FOUNDED ON A ROCK**  
By Louis de Wohl (J. B. Lippincott Co., \$3.95)
7. **SANCTIFIED IN TRUTH**  
By Leo J. Trese (Sheed & Ward, \$3.50)
8. **AN EVIL TREE: THE STORY OF COMMUNISM**  
By Mother Agnes Murphy (Bruce, \$1.00)
9. **THE CATHOLIC YOUTH'S GUIDE TO LIFE AND LOVE**  
By George A. Kelly (Random House, \$3.95)
10. **MONSIEUR VINCENT**  
By Henri Daniel-Rops (Hawthorn, \$3.95)

## AND MARK FOR NOTICE

Those outstanding titles merit place in any listing of "what Catholics are or should be reading."

**The Ikon**, by Clayton Barbeau (Coward-McCann. \$3.95). A moving story of a young U. S. soldier in combat in Korea. He finds his faith through contact with those who had lost theirs or never had one to lose. Thoughtful.

**The Tiber Was Silver**, by Michael Novak (Doubleday. \$3.95). A seminarian in Rome is tempted to give up his dreams of becoming a priest. Wonderful evocations of the Roman scene and much intelligent talk. Perhaps a bit inconclusive.

**Killing a Mouse on Sunday**, by Emeric Pressburger (Harcourt, Brace & World. \$3.95). A superb little tale about the tracking down of a Spanish outlaw who shuttles back and forth between France and Spain. The leading priest character is marvelously done.

**The Church and Social Justice**, by Jean-Yves Calvez, S.J., and Jacques Perrin, S.J. (Regnery. \$7.50). A treasurehouse of commentary and interpretation of the social encyclicals of the Popes from Leo XIII to Pius XII. Especially valuable as background to Pope John's recent *Mater et Magistra* ("Christianity and Social Progress").

**Promise at Dawn**, by Romain Gary (Harper. \$5). An autobiography by the author of *The Roots of Heaven*, etc. Beautifully and wittily written, it is a warm tribute to his mother. Racy in spots, but for lovers of good writing and unabashed affections.

### Fiction

### General



problems of that sprawling, increasingly unwieldy phenomenon, the American metropolis. Though the book is heavy going in spots (because of opaque scientese), it offers a helpful introduction to social, economic and political issues that will trouble most Americans in the next decade or so. Sample question on which pros and cons are offered: What measure of public planning is possible and/or desirable? Heady reading for your favorite discussion group.

**Virginia's Massive Resistance**, by Benjamin Muse (Indiana U. Press. 177p. \$3.95). A fascinating analysis of the legal subterfuges devised and employed by Virginia's molders of public opinion in a campaign to block compliance with the Supreme Court's 1954 school desegregation decision. The State's clergy seem to have worked for law and morality, but the record of journalists, educators, businessmen and politicians left (and leaves) much to be desired. A valuable "how-not-to" lesson for Virginians and the nation.

**The Bootleggers and Their Era**, by Kenneth Allsop (Doubleday. 383p. \$4.95). Attorney General Robert F. Kennedy's announced intention of attacking nationwide, organized crime in a nationwide, organized way makes this book of more than historical interest. British author Allsop offers a compelling account of the gangsterism of Prohibition days and defends the thesis that Mafia underground power, far from vanishing with repeal of the 18th Amendment, has grown to a point where it exercises hegemony in most of our big cities. Most reading in the Justice Department and elsewhere.

**Action for Mental Health**, Final Report of the Joint Commission on Mental Illness and Health (Basic Books. 338p. \$6.75). This volume will not appeal to groups inclined to pass resolutions "against mental health" in the name of national security. It brings together the results of a five-year program of research into the problem of caring for and treating the mentally ill. A valuable survey of needs and resources in this field, the report should prove influential in determining public policies in the years ahead. If your interest is in guiding and shaping such policies, this book is highly recommended.

**The Poor Old Liberal Arts**, by Robert I. Gannon, S.J. (Farrar, Straus & Cudahy. 207p. \$4). "A wise, witty and urbane memoir of his 50 years in higher education" is the way a reviewer in the

*Saturday Review* (10/21) described this collection of essays. Anyone acquainted with Fr. Gannon's broad educational experience, insight and incisive wit will have expected nothing less. Indeed, the knowledgeable reader's only complaint must be that the author did not see fit to probe additional sore points in the anatomy of our colleges and universities. Even one who has gone so far as to defy W. H. Auden's injunction not to "sit with statisticians nor commit a social science," will find here the makings for a civilized evening of challenging, sometimes biting, but always charming converse.

**The Transformation of the School: Progressivism in American Education, 1876-1957**, by Lawrence A. Cremin

#### Five Best

**The Church and Social Justice**  
by Jean-Yves Calvez, S.J.,  
and Jacques Perrin, S.J.

**Communism and the Churches**  
by Ralph Lord Roy

**The Transformation of the School**  
by Lawrence A. Cremin

**Sociology, the Progress of a Decade**  
by Seymour M. Lipset  
and Neil J. Smelser

**The Future Metropolis**  
edited by Lloyd Rodwin

(Knopf. 387p. \$5.50). This thoroughly competent historical study of progressivism in American education is notable for its skillful analysis of the movement's many components as well as for its situation of a revolution in our schools against the background of the wider, socio-political dimensions of the progressivist movement. Especially helpful at a time when the future of American schools is so much debated.

**Traitor Within: Our Suicide Problem**, by Edward Robb Ellis and George N. Allen (Doubleday. 237p. \$3.95). Though the U.S. national suicide rate is by no means one of the highest in the world, it must concern the police, health officials, psychiatrists and all who recognize how complex a phenomenon the act of self-destruction is. This book adds nothing to our understanding of the problem, its causes or cures. It does offer interesting statistics on suicides and suicide attempts, summarizes the findings of some scholars who have written on the subject, and reports

enough morbid details about suicide methods and circumstances to "guarantee reader interest" in the stoutest journalistic tradition.

**Great Dissenters**, by Norman Thomas (Norton. 220p. \$4). The man who most nearly deserves the title of Venerable Dissenter in contemporary American society here offers a set of reflective essays on the lives of five men. Each of the subjects left his mark on history by reason of his steadfast resistance to the intellectual, social or political mood of the day. The book is perhaps most worth reading, not for what it tells us about Socrates, Galileo, Tom Paine, Wendell Phillips or Gandhi, but for the light it sheds on the mind and spirit of the author. Favorite chapters: on Wendell Phillips, because he comes nearest to being a forgotten hero; on Galileo, because in it Mr. Thomas reveals most clearly the measure of his power of self-criticism—a noteworthy quality in the genuine dissenter.

**The Church and Social Justice: The Social Teachings of the Popes from Leo XIII to Pius XII (1878-1958)**, by Jean-Yves Calvez, S.J., and Jacques Perrin, S.J. (Regnery. 466p. \$7.50). Though Pope John's "Christianity and Social Progress" rates as a major contribution to the body of Catholic teaching, its appearance last July in no way outdated this study of his predecessors' social doctrine. Highly recommended for anyone seeking a reliable background for understanding the latest papal social documents.

**Strangers in the House**, by Andrew M. Greeley (Sheed & Ward. 179p. \$3.50). Puzzled by the volume and vigor of protest which greeted his article in *AMERICA* (3/19/60) on the lack of young radicals, Fr. Greeley undertook a further analysis of the mysteriously withdrawn teen-agers who are "strangers in the house" of the typical American family. His analysis is lively and provocative. Not all will agree that his characterization is adequate and you may want to dissent from some of his conclusions. Anyone dealing with adolescents, however, ought to read Fr. Greeley—at the very least, in order to argue with him.

**Religion in All the Schools**, by Leo R. Ward, C.S.C. (Fides. 195p. \$3.50). Taking up a topic that has been hotly discussed in the past decade, Fr. Ward argues for a program designed to improve religious literacy among pupils in our nation's public schools. His solu-

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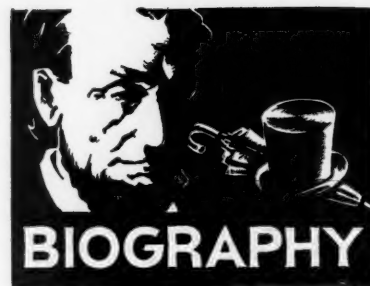
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tion is to relate religious knowledge to other items in the curriculum in a factual and objective manner. Nothing novel, but a reasonable proposal of a plan for counteracting enforced educational secularism.

**Plainville Fifteen Years Later**, by Art Gallagher Jr. (Columbia U. Press. 301p. \$5). *Plainville, U.S.A.*, an anthropological study of a rural village in Missouri, won wide attention among sociologists when it appeared in 1945. Now we have a restudy of the same community made after a period in which its economic, social, religious and other institutions changed under the impact of New Deal economic programs, the breakdown of isolation as a result of improved communication and transportation, and finally the experience of World War II. Sociologists and anthropologists will continue to raise questions about the methodology, and hence ultimately about the findings, of this and similar studies. It is only by attempting to follow up earlier research, however, that social scientists will ever refute the claim that they are incapable of building on the accumulated findings of earlier scholarship. For this reason, despite reservations one may have about the substance of this study, or about the author's "conclusions" on such topics as the necessity of "extensive and realistic social planning," the present study deserves a welcome.

**Sociology, the Progress of a Decade: A Collection of Articles**, edited by Seymour M. Lipset and Neil J. Smelser (Prentice-Hall. 635p. \$7.50). An enemy once described a sociologist as one who makes books out of other books. Here are two sociologists who have made a first-class book out of articles in the periodicals. The end result of their labor is interesting proof that the whole is sometimes greater than the sum of the parts. They have selected more than sixty items appearing in reviews during the past ten years and here organize them in such a way as to offer the student, and even the specialist, a handy survey of leading controversies and key areas of theoretical and empirical advance during that time. Any reader of this volume may question the presence or absence of one or other article. For my part, I have few quarrels with the authors and wish particularly to praise their wisdom in reprinting Robert K. Merton's "Priorities in Scientific Discovery," and "The Meaning of the Coronation," by Edward Shils and Michael Young. Both essays manifest a high sociological sophistication.



*Selected and annotated by*  
FRANCIS J. GALLAGHER

### AMERICAN FIGURES

**Power and Responsibility: The Life and Times of Theodore Roosevelt**, by William Harbaugh (Farrar, Straus & Cudahy. 568p. \$7.50). The author's vivid portrait of T.R., reform crusader, partisan politician, historical writer and jungle explorer, stands out against a background which is dramatically descriptive of those hectic years. It is scholarly, complete and objective, yet exciting enough to thrill any class of readers.

**The Edge of Glory: A Biography of General William S. Rosecrans**, by William M. Lamers (Harcourt, Brace & World. 499p. \$6.95). A long-needed corrective of the unfavorable picture of "Rosy" popularized by his enemies. One of the few really competent military leaders of the North, Rosecrans' lack of tact and political finesse irritated many, including Stanton and Grant. Highly recommended to all Civil War buffs.

**Citizen Hearst**, by W. A. Swanberg (Scribner. 555p. \$7.50). William Randolph Hearst was a phenomenon that could happen only in America. A frustrated actor, he used the family fortune to build a vast newspaper empire. He was a strident advocate of reform crusades, jingoism and all the passing fads and prejudices of the mob. The presentation is objective, interesting and puzzling. It is a sobering thought that such a character could have been seriously considered a Presidential candidate by others besides himself.

**Newton D. Baker: A Biography**, by C. H. Cramer (World. 310p. \$6). Wilson's Secretary of War never became a popular hero, but when this country was drawn into World War I, he organized a most efficient and gigantic war machine. There is much emphasis on Baker's progressive and mildly socialist views. Supplies valuable information on the first U.S. great war effort.



**Borah**, by Marion C. McKenna (U. of Michigan Press. 450p. \$7.50). The Perpetual Insurgent would be a truer label than the Great Individualist, as William E. Borah was known during 30 years of prominence in the Senate. An interesting account of the man and the controversies during the first third of our century.

**Senator From Vermont**, by Ralph E. Flanders (Little, Brown. 312p. \$5). Senator Flanders here unconsciously reveals himself as a specimen of the vanishing Yankee. An interesting account of one of those able, conscientious public men who, though soon forgotten, are the real backbone of our national existence.

**The Earl of Louisiana**, by A. J. Liebling (Simon & Schuster. 252p. \$3.95). Earl Long, brother of the notorious Huey, was much in the headlines a couple of years ago, and the popular picture was that of a psychotic demagogue. This is an attempt to portray the man as an advocate of liberal policies and a foe of racism despite his eccentricities and flamboyant oratory.

**Largely Lincoln**, by David Chambers Mearns (St. Martin's. 227p. \$6). *Largely Mearns* would be a more exact title for this charming collection of light essays. Lincoln is not even mentioned in a third of them. But the reader will enjoy the graceful style and urbane chatter of the author.

**Black Jack Pershing**, by Richard O'Connor (Doubleday. 431p. \$4.95). A career soldier, Pershing was unknown to the public until his foray into Mexico. His efficient handling of U.S. forces in Europe won the respect of experts but never fired the public imagination. The author valiantly tries to build up a living dramatic personality but admits that there is little material on which to work.

#### IN OTHER LANDS

**Robert Bellarmine**, by James Brodrick, S.J. (Newman. 430p. \$5.75). This revised one-volume edition of a celebrated work will be welcomed as gladly by historians as by readers of hagiography. A vivid and inspiring portrait of an influential leader of the Catholic reform and a dramatic account of the confusion and uncertainties faced by the Church and the intellectual world of Europe during the first century of the Protestant revolt. It is a must for any student of that period.

**King John**, by W. L. Warren (Norton. 340p. \$6.50). While demolishing some of the old legends and showing that his hero had some commendable traits,

#### Five Best

**Power and Responsibility**  
by William Harbaugh

**The Edge of Glory**  
by William M. Lamers

**Robert Bellarmine**  
by James Brodrick, S.J.

**King John**  
by W. L. Warren

**The Hollow Crown**  
by Harold E. Hutchison

Warren admits the cruelty, treachery, ambition and self-indulgence that frustrated John's good intentions. A lively picture of 13th-century England.

**The Hollow Crown: A Life of Richard II**, by Harold E. Hutchison (Day. 206p. \$5). A scholarly attempt to separate the real Richard from Shakespeare's famous character. The general reader will be more interested in and enthralled

by the vivid picture of 14th-century English life.

**Khrushchev: A Political Portrait**, by Konrad Kellen (Praeger. 271p. \$5). Many things which puzzle the average American reader are left unexplained here. There is so much concentration on background that K. gets somewhat lost.

**Imperial Tragedy: Nicholas II, the Last of the Tsars**, by Noble Frankland (Coward-McCann. 193p. \$3.95). Simple, well-intentioned and dedicated to the welfare of his people, Nicholas lacked the intelligence and imagination to understand the crisis which faced him and his empire. He fell an easy victim to the ruthless determination of Lenin.

**Mary Queen of Scots**, by N. Brysson Morrison (Vanguard. 287p. \$4.50). More objective than most earlier accounts of Mary Stuart, and at times exciting and dramatic, this account is too sketchy in its historical background to help the average reader.

**Adrienne: The Life of the Marquise de la Fayette**, by André Maurois (McGraw, Hill. 470p. \$7.95). An unusually dramatic example of a frequent real-life

## QQ. An America Quiz

Each month AMERICA will quiz its readers on five or six matters that have been treated in our pages. For answers, see the following page.

1. What strange variant of the "laicist mentality" did one author note in a nation-wide lecture tour this past summer? What fact contradicts this brand of thought?
2. A recent column in AMERICA discussed campus bans on "organizations that profess to be doctrinaire or controversial." What judgment did the column make on such bans?
3. What three points did a noted octogenarian propose as a program for a fruitful old age?
4. Is the problem of assaults on the police one that is identified with slum-dwelling or with one race or nationality?
5. What Catholic periodical is preparing to enter on its 60th year of publication? What change has been announced in connection with this anniversary?

tragedy—an intelligent and noble-minded woman sacrificing her life for a morally weak and frequently inept and impractical man. It is also an example of sound historical scholarship, and Maurois tells the story in his usual vivid and dramatic style.



*Selected and annotated by*  
HAROLD C. GARDINER

*Franny and Zooey*, by J. D. Salinger (Little, Brown. 201p. \$4). Two young members of the author's memorable Glass family fight the battle of finding some spiritual moorings in their surface-sophisticated lives. Salinger's unique

idiom—slangy, cryptic, poignant—here finds the meat upon which it can grow into real significance.

*The Edge of Sadness*, by Edwin O'Connor (Atlantic-Little, Brown. 460p. \$5). Through brilliantly sustained conversations that slowly but inexorably reveal character, O'Connor plumbs the quirks and characteristics of the American Irish. The teller of the tale is a priest making a successful come-back from alcoholism, whose understanding has been deepened by his own struggle.

*The Dark Disciple*, by Russell B. Shaw (Doubleday. 306p. \$3.95). A young Catholic instructor in a secular university suffers from excessive zeal. He is determined to convert several whom he considers likely prospects. When this develops into a messiah complex, his friends turn against him and he comes to see that he has been the least Christian in his pride. At the end he seems to be able to pray humbly for the first time in his life. A good psychological study of religious fanaticism.

*The Moviegoer*, by Walker Percy (Knopf. 242p. \$3.95). A subtle novel, beautifully written, about a young man

who is looking in life for—he is not sure what. It has something to do with traditional Southern values, something to do with love and is all somehow or other tied up with his passion for motion pictures. At the end he makes a gesture of sacrifice and seems on the path to interior peace. A fine and properly sophisticated study.

*Dark Rider: A Novel Based on the Life of Stephen Crane*, by Louis Zara (World. 505p. \$6.95). During Crane's short life—he died at 28—the author of *The Red Badge of Courage* lived a Bohemian existence that would have shocked his Methodist minister father. But it was probably his rigorous home training that gave the author his fierce individualism and the preoccupation with death that marked his work. This fictional biography is as good a means as any to catch an understanding of Crane.

*The Small Room*, by May Sarton (Norton. 249p. \$3.95). Life among women professors at a college noted for its high standards is the setting of this thoughtful novel. A scandal on the campus brings the well-limned characters into conflict, but the meat of the book is its warm and idealistic picture of the college teacher. It makes you look back in gratitude for great and good teachers you may have been lucky enough to have had.

*Lilith*, by J. R. Salamanca (Simon & Schuster. 381p. \$5.50). Here is absolutely lovely prose in a story that just misses being great. It concerns a young male worker in a mental hospital who falls in love with a beautiful, charming, but mad patient. He records the course of his love in a diary, but just as he cannot enter into her world, neither can the reader. This lack of communication flaws a superbly written story.

*A Journey to Matecumbe*, by Robert Lewis Taylor (McGraw-Hill. 423p. \$5.95). This recounts a journey taken by 12-year-old Davie in post-Civil-War days from Kentucky to Florida, and is just about filled with all sorts of true-blue adventures. Not quite another *Huck Finn*, it is sheer delight in its unabashed melodrama.

*Gone Tomorrow*, by Roger Dooley (Bruce. 369p. \$4.95). This carries on—and quite successfully—the story of the Irish-Americans in Buffalo that Mr. Dooley has been tracing in two preceding volumes. This story carries his various interlocking families through the

# QQ.

## Answers to the Quiz

1. a) "Among extreme right-wing Catholics," Philip S. Land, S.J., found a repudiation of Pope John's authority to teach on social matters. b) "There is in fact an already existing body of Catholic social thought." (11/4, p. 149)
2. In Campus Corner it was noted: "... surgical treatment of ideas never seems to work effectively. ... If our colleges and universities cease to be the incubators of new ideas, ... it would be better that we closed them down." (11/11, p. 200)
3. Fr. John LaFarge, S.J., suggested that old age be viewed as "a time of prayer," "a time of charity" and "a time for courage." (11/18, p. 245)
4. In the opinion of police officers, welfare workers and public administrators, "it is a blemish that stains every stratum of our society—rich and poor, urbanite and suburbanite, young and old. ... " (11/25, p. 279)
5. a) *Catholic Mind*, which first appeared on January 8, 1903. b) "Henceforth it will appear ten times a year, that is, once a month, except in July and August." (11/18, p. 241)

time of the Great Depression. Quiet, convincing, if perhaps loaded with too many shadowy characters.

**The Ikon**, by Clayton C. Barbeau (Coward-McCann. 255p. \$3.95). A young man in the U.S. forces fighting in Korea finds the meaning of his faith when he meets those who have none. More profound than the usual "I found God in a foxhole" type of tale, this is gripping and a splendid first novel by a young Catholic author.

**The Tiber Was Silver**, by Michael Novak (Doubleday. 286p. \$3.95). A U.S. seminarian in Rome struggles with a doubt whether he should go on for ordination. A love interest and the distractions of the art and culture of the

### Five Best

**The Edge of Sadness**  
by Edwin O'Connor

**Franny and Zooey**  
by J. D. Salinger

**The Moviegoer**  
by Walker Percy

**Killing a Mouse on Sunday**  
by Emeric Pressburger

**The Great Wave and Other Stories**  
by Mary Lavin

Eternal City conspire to trouble him. Notable for its descriptions of Rome and for the long and fascinating conversations which so engage the reader that perhaps the main theme gets obscured.

### OVERSEAS SETTINGS

**Jason**, by Henry Treece (Random House. 382p. \$4.95). Mr. Treece goes far back in history indeed for his rousing and rather gory tale. It concerns the Jason of Golden Fleece fame, and is interesting mainly for its deft use of mores and superstitions of the time when Cretan civilization was yielding to the Hellenic. A mild thriller in ancient dress.

**Rembrandt**, by Gladys Schmitt (Random House. 657p. \$5.95). A full-length canvas of the great painter, overloaded with details perhaps, but very convincing in its recapturing of his struggles and triumphs. Scholarly but gripping.

**Tselane**, by J. Louw van Wiik (Houghton Mifflin. 282p. \$3.75). In a part of Africa that is still dominated by some

of the old tribal customs, a young wife who is with child is marked for ritual murder in the absence of her husband. Her escape and flight to reunite with her man is terrible and tender at the same time. A strong tale to appeal to the thoughtful reader.

**The Great Wave and Other Stories**, by Mary Lavin (Macmillan. 212p. \$3.50). Summary is impossible. Here are Irish short stories at their very best. The idiom is genuine, not stage-Irish, and the insight into the glories and weaknesses of human nature is almost clairvoyant. To be chanted to the ear and pondered by the soul.

**Barbarian's Country**, by Jean Houghron; trans. by Geoffrey Sainsbury (Farrar, Straus & Cudahy. 256p. \$3.95). The son of a wealthy French colonist in Laos awakens one morning to find that his father has been murdered. As the young man moves to take over the family responsibilities, he is faced with political problems besetting the country. His dawning sense of justice and fellowship is well depicted in a powerful story.

**The Path**, by Miguel Delibes; trans. by John and Brita Haycraft (Day. 190p. \$3). A most attractive delving into the mind, hopes and trials of a young Spanish boy as he looks back on his village life when sent up to the city for further education. Life in rural Spain comes through most vividly.

**By Nature Equal**, by Josep Maria Espinás (Pantheon. 221p. \$3.75). Another deceptively simple novel set in Spain—this time in the Catalan section. It deals with the growing sense of brotherhood between an employer and worker who were involved in an accident. The gulf between them narrows as they dimly realize the fact of human solidarity.

**The Homeward Journey**, by Gerard Hanley (World. 345p. \$4.50). A searing study of political forces at work in a newly-liberated former colony. The forces of nationalism, personal ambition and greed bring the characters at last to realize that reason, without faith and love, is not enough. The tale has been compared with *Lear* in its tragic insights.

**The Frontenacs**, by François Mauriac (Farrar, Straus & Cudahy. 185p. \$3.75). Now appearing for the first time in English, this is something of a revelation. It is Mauriac in a kindlier mood than

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he shows in his later works. It is a warm portrait of a family, and though there is pettiness and money-grubbing enough among the provincial characters, the over-all tone is sympathetic. Some of the nature descriptions are quite lyrical.

**Voltaire! Voltaire!** by Guy Endore (Simon & Schuster. 507p. \$5.95). This is labeled a novel. Actually, it is a sex-ridden comparison of the lives of Voltaire and Rousseau. Aside from a notable display of bad taste, the author shows a shocking irreverence toward everything that is Christian.

**No Signposts in the Sea**, by V. Sackville-West (Doubleday. 244p. \$2.95). A prominent English political commentator finds himself on a long voyage with the woman he has long and mutely loved. He cannot reveal his feelings because he is doomed to an early death. His dreams of the life that might have been his, and the final revelation that she reciprocates his love make a fine, underplayed analysis of complex character.

**Town Without Pity**, by Manfred Gregor; trans. by Robert Brain (Random House. 241p. \$3.95). A grim tale of an assault by American soldiers on a young German girl, and of the agonies of conscience of the attorney assigned to defend the culprits. He is victorious in court but cannot escape the doubts that justice has miscarried. A penetrating study of human motives and the law.

**Killing a Mouse on Sunday**, by Emeric Pressburger (Harcourt, Brace & World. 180p. \$3.95). A delight. It treats of a Spanish outlaw living across the French border who is wanted by the Spanish police mainly for his forays against Franco in the Civil War. A young Spanish boy and a priest get involved in the hunt and the gradual mellowing of the brigand's anticlericalism before the priest's simplicity is subtly and rather beautifully handled.

## Two Books on Race

**A Catholic Case Against Segregation**, edited by Joseph E. O'Neill, S.J. (Macmillan. 1961. \$3.95), is a scientific study of what Cardinal Cushing, in his fatherly foreword, calls "a sad stain which spreads across the fabric of America." The contributors are outstanding professors of Fordham, Boston College and Loyola (New Orleans) University and veteran Fr. John LaFarge.

**Studies in Race Relations**, by Eugene P. McManus, S.S.J. (Josephite Press. 1961. 163p. \$1.50), is a comprehensive paperback work that lines up all the main problems dealing with race and answers them intelligently and to the point. Excellent outlines of each chapter and a pertinent bibliography.



## Carols Galore

With Advent not yet begun, it may seem much too early to be writing about Christmas. I wish there were new records of that wondrous treasury of Advent music, but since none are announced, and since readers are probably already looking into recordings as suitable Christmas gifts, I should like to say a word about some timely new releases.

One is a companion disk to Rossell Hope Robbins' edition of *Early English Christmas Carols* (Columbia U. Press, 1961, \$5). This book, by the way, would make a very acceptable present for musicians and choirmasters. It is a handsome, gaily printed little volume that includes 30 authentic carols from the late Middle Ages. English in origin and language—with "macaronic" bits of Latin thrown in, much like the familiar *In Dulci Jubilo*—they give more than a hint of how varied and interesting the carol repertory can be.

The recording is also published by Columbia U. Press and includes 12 of the carols printed in Robbins' book. These ancient carols, sung by the Indian Hill Music Workshop, conducted by Marlin Merrill, should be of real help to directors in quest of new material for Christmas. I found the performance interesting and scholarly, if not the sort of thing one would play to liven up an informal Christmas gathering.

On the other hand, just the type of record most listeners would want for Christmas around the fireside has been released by Columbia Records (1700 or CS8500) and is called (unfortunately, to my way of thinking) "Gesù Bambino." I must confess having approached this recording with a sense of devotion to duty and scant prospect of delight. The fact that all 14 Christmas songs are

the most familiar in the entire repertory was enough to dismay the stoutest critical heart. Yet, what pleasant listening is here! Arrangements by that gifted young composer Gerald Muller, and others, make the commonplace exciting. The singers, too, a group of youthful nuns directed by Mother Marie Laetitia (whose name means "happiness"), sound like the most joyous people in the world. Their record deserves to become immensely popular.

This may be the place to remind our readers, in all modesty, that the second record of "Music for Everyman" (America Record Society) is on its way, and that it is very "Christmasy," featuring Corelli's jubilant *Christmas Concerto* and Handel's *Royal Fireworks Music*. Is this an indelicate hint?

And may I point out a jubilee about to be celebrated in a city where mere jubilees must seem a very short time indeed? In Rome, on Dec. 7, commemorating the fiftieth anniversary of the Pontifical School of Sacred Music, Pope John will confer the Commenda di Santo Gregorio Magno on ten lay musicians for outstanding service to the liturgy. Selected from the United States for this high honor is J. Vincent Higginson, who since 1939 has pioneered in American sacred music as editor of the *Catholic Choirmaster*. Not everyone knows that the composer Cyr de Brant and Mr. Higginson are the same person. Our congratulations go to both.

C. J. McNASPY



## SUMMER AND SMOKE (Paramount).

A Tennessee Williams work, when briefly summarized, frequently sounds as though the author had taken leave of his senses—and as though the critic had, too, for taking it seriously. Yet, with rare exceptions, Williams' plays weave a magic that forces the onlooker, albeit reluctantly, into suspension of disbelief.

*Summer and Smoke* introduces us to a conflict between spirit and flesh in a town called Glorious Hill, Miss. (circa 1916), where man's two natures have practically no chance of expressing themselves in harmony. The choice is between the parsonage literary tea and the fleshpots across the tracks. Williams makes the two look equally unattractive.



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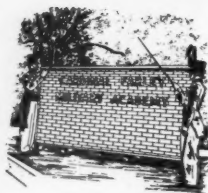
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Representing the spirit is the minister's daughter (Geraldine Page), a young woman of some intelligence and sensitivity who is hemmed in by oppressive circumstances. Her father is the most joyless and imperceptive of Christians; her mother (Una Merkel), following a nervous breakdown, is a mean and unpredictable child. The intellectual ferment among the active parishioners calculates out to a flat zero.

The only potential kindred spirit is the proverbial boy next door (Laurence Harvey). A doctor's son, and himself a doctor, he is also an enthusiastic sower of wild oats. Between interludes with a Latin from the wrong side of town (Rita Moreno), however, he evinces more than a passing interest in the heroine. In fact, when he reforms, following the melodramatic death of his father, he credits her with convincing him that man has a better nature. Ironically, she has absorbed the opposite lesson from him, and friendship, which is all he offers, is not enough. The story fades out on the heroine, with genteel indirection, picking up a traveling salesman (Earl Holliman).

One can doubt the psychological validity of this last development. Or question that the newly regenerated hero would promptly become engaged to a silly young flirt (Pamela Tiffin). Or look askance at some of the melodramatic contrivances by which the plot is kept in motion. One can even wonder aloud whether Williams could not find some normal, well-adjusted people in a Southern town if he really looked. But, partial though his vision of life may be, the playwright communicates it with skill and passionate conviction. I for one am not prepared to reject him until a few writers "who see life steadily and see it whole" learn to convey their vision with equivalent skill and conviction.

This Technicolor version of *Summer and Smoke* is a very fine piece of screen-craft. The fact that it started as a play is sometimes too evident, but, by and large, Peter Glenville's direction is brilliantly cinematic. And Geraldine Page's re-enactment of the role she became famous in ten years ago off Broadway is electrifying. What faults the picture has come from the original rather than from any artistic bungling or compromise on the part of its adapters. [L of D: A-III]

**BREAKFAST AT TIFFANY'S** (*Paramount*) is a confused and wacky comedy about a girl (Audrey Hepburn) and a young man (George Peppard) living stylishly but disreputably off the wealthy moral bankrupts in the big-city



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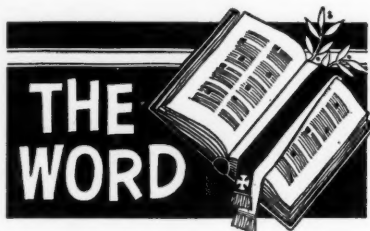
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jungle. It is in Technicolor, has high-fashion clothes, and has many moments of hilarity and skillful film-making. Yet, after an excellent start, its box-office receipts are falling off. This is due, I suspect, not to the movie's real faults but, rather, to the fact that despite its faults it forces us, the audience, to see our own shortcomings reflected in its picture of contemporary society. This kind of realism was not appreciated by audiences that came to see Miss Hepburn's Givency wardrobe and were expecting, on account of the ads, something light and gay. [L of D: A-III]

MOIRA WALSH



*We must . . . stay on the roof and in the housetop, where the flaming darts of the devil cannot reach us; nor must we take anything with us from our old ways, nor turn again to what we have left behind . . .* (St. Jerome, on the Gospel for the last Sunday after Pentecost).

ONE MUST expect, as the years multiply upon him, to grow steadily more impressed with the aptness of our Saviour's eschatological discourse as the liturgical Gospel for the last Sunday of the ecclesiastical year. A Christian will sooner or later reflect that on some coming occasion he will no longer read this Gospel at this Mass, though he will then understand it quite thoroughly.

St. Jerome, as he reads this Gospel, is in his wisdom not at all concerned with the when and the how of Christ's final coming. Good, practical doctor of souls that he is, Jerome is not so much interested in the ultimate outcome of our present situation as in the immediate therapy that will mend our situation and thus nicely solve the ultimate problem. This wise counselor sees clearly that our Lord in His instruction is pointing out a brace of measures which we might now take in order to be on the right side in that future and most definitive of all segregations, the separation of the sheep from the goats.

First, then. A Christian will look to it that he stays out of harm's way.

There is really such a world of wisdom in what the catechism describes as "avoiding the occasion of sin." It is all

very well to imagine this life-span of ours as a race or a pilgrimage or a search or a voyage—or whatever, in the way of metaphor, will serve the need of the moment. But in its most interior texture and reality, this life of ours is a protracted warfare. There are mighty opposing forces, each drawn up under its leader and banner. There is an eternal issue to be determined by combat. The battle is already joined, and Everyman stands, willy-nilly, in the thick of it. As in literal warfare, so in this. Hard knocks must be expected; wounds will be suffered; blood and sweat and tears are inevitable.

St. Jerome, adapting our Lord's figurative speech, says simply and sanely: Don't expose yourself, more than is strictly necessary, to enemy fire. He is much too knowing to entertain any illusion about the *flaming darts of the devil*. Each one of us may further clarify and specify this vivid language—and truth!—according to personal need.

Second suggestion. Don't look backward.

What is in question here is by no means the anxiety-neurosis that is scrupulosity. Indeed, there is a sense in which every sincere Christian will continue throughout his life to bewail and detect what has been evil and detestable in his life. But the inspired Psalmist says: *My sin is always before me*, and perhaps the expression may be interpreted with a certain literalness. A man may be genuinely sorry for past evil without reviewing, rehearsing, re-enacting it.

The point is broader. *Nor must we take anything with us from our old ways*. It cannot be too often repeated, what St. Paul declared in so many ways, that baptism is a dividing point separating all that used to be from what now is, separating the old life from the new, separating sin from grace, separating natural from supernatural. What is true of baptism is true, in proper degree, of that second baptism that is the sacrament of penance. The special significance is that there can be no continuity between the old and the new; they are mutually exclusive. Convinced Christians cannot, must not, *turn again to what we have left behind*.

Is this, then, a stern doctrine of rigid, incorruptible perfectionism? Let us not worry on that score. What Christ our Lord, Paul and Jerome hold up before us is an ideal, the Christian ideal. No one expects to achieve the ideal, at least ideally. But let no one who claims the Christian name temper or tamper with the ideal.

VINCENT P. MCCORRY, S.J.

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WRITE FOR BULLETIN A

## Correspondence

(Continued from p. 262)

ic transition" which the more advanced nations have already established. It notes that the aging process has already begun in underdeveloped countries, that it may be eighty years behind the more advanced countries, but that the trend will probably become accelerated in the more distant future.

The reference is to a joint study of demographers entitled *The Aging of Populations and Its Economic and Social Consequences* and published by the United Nations in 1956. This forms the backbone of the chapter and the basis for the conclusions.

Historical and statistical evidence to support the theory is well-documented and opinions of demographers are summarized from another UN study. The reader is also invited to a grass-roots speculation about the processes which tend to decelerate population growth after a time lag following industrialization. If Mr. Burch brushes this off as a "long-discarded theory," he is challenging the heavyweights.

### Theory Attacked

The only other theory quoted in the chapter is that of Gini about the rise and decline of nations because of biological processes, published at Chicago University in 1930. It is served at the end of the chapter as a dessert after the main course, and the reader is never left in doubt of the fact that "Gini theorizes." Moreover, criticisms of the theory have this in common—they fail to come to grips with its central point.

Naturally, the reading of this chapter may not have been a pleasant experience for Mr. Burch, who has committed himself to another view. We know how Jonas felt when he waited in vain for his prophecies of doom to materialize: "And the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die" (Jonas 4:8).

The reviewer also claims that "technical terms are used and explained incorrectly" in the chapter. A search disclosed, surprisingly, that only one technical term is explained, namely "net reproduction rate" in the footnote on p. 47. It has alternate explanations. If the reviewer would quarrel with the usage of other terms, let him specify.

The claim is made that the book sides with the "extreme optimists" in the chapters on food supply, physical resources and economic development. The reader will find that this company of the "extreme optimists" is respectable. They are outstanding authorities in their own areas of special competence.

Statistics are taken from the compilations published at the United Nations, and from the Department of Agriculture of the U.S. Government.

The men quoted are W. S. and E. S. Woytinsky, Gove Hambidge, Lord Boyd Orr, E. W. Zimmermann, M. K. Bennett, John F. Timmons, Kirtley F. Mather, George Thomson, Colin Clark, members of the agricultural production team sent to India by the Ford Foundation; R. Komiya, Walt W. Rostow, B. R. Sen, Edward S. Mason, Paul G. Hoffman, and Albert O. Hirschman. These men would not hold their jobs long if they were open to the suspicion of "extreme optimism."

It is true that some demographers are less optimistic about agricultural possibilities and economic development than the above professionals who speak about their own specialties. The opinions of some demographers about matters outside of their fields have been notoriously off target. It would be unscientific to equate their opinions with those of the professionals.

Mr. Burch casts doubt on the book's contention that "rapid population growth, far from hindering, will aid in the solution" of overpopulation. He wishes that less optimistic opinions had been considered. Again, this is not a matter of counting heads and taking a vote, but of the truth. History does not lie. On p. 209 there is a statement by Dr. Albert O. Hirschman, published at Yale in 1959: "Thus it seems wrong to say that population pressures act as an obstacle to development. . . . It would be most unrealistic to look at the population increases in Europe in the 19th century and at those in, say, Brazil and Mexico today as a depressing influence on economic development."

Other authorities are quoted, and the correlation between population growth and a labor force is discussed. This material has proven of particular interest to economists during a lecture tour. At one State university the dean of the school of economics asked whether it could be given more at length during the summer workshop for foreign specialists which is sponsored by the Ford Foundation. He teaches the same, he said, but it is good for them to get it from another source, too.

From the reviewer's complaint that "the whole range of noneconomic problems" was neglected, one can only conclude that he missed pp. 48-49, and skimmed over others, such as pp. 184-185. The world's great centers of productivity, education and culture are at population centers, not in the wide-open spaces. If people migrate constantly from country to city of their own free wills, life cannot be all bad in cities as compared to the wide-open spaces.

Another surprising observation of the reviewer is that "discussion of the ethical

aspects of the question is based almost wholly on papal pronouncements." A count revealed that 40 pages treat the questions from papal documents, whereas 50 discuss them from principles of reason and science. Much perspiration was expended upon such difficult sections, new to theology, as the natural law and contraception, and the employment of rhythm for the sake of the common welfare. It was a keen disappointment to learn that the reviewer somehow missed 50 pages in a book which has only 214 in all.

### Disputed Point

The reviewer, of course, resents the book's clear departure from his own pet theory of "family limitation for the sake of the common welfare." He claims that views of other Catholics are implicitly distorted. If so, I am sorry. However, when the material was presented at the national convention of the Catholic Theological Society of America at Buffalo in 1959, the theologians who were present did not make that accusation. Papal teachings and opinion of others are presented objectively before the commentary begins. If Mr. Burch's opinion suffers by the exposure, so that it no longer appears defensible as a "Catholic theory," the fault is not mine.

A coming article in the *American Ecclesiastical Review* will pursue the argument further, disclosing how disastrous his view would be from the pastoral viewpoint. There are 2,000,000 abortions annually here in Japan now that the people are taught that family planning is necessary to solve overpopulation. Ironically, leading economists now say that it was a mistake (see pp. 85-90).

Mr. Burch takes issue with the passage that periodic abstinence "frustrates a natural need" (p. 149). Had he read the next page, too, he would have discovered a qualification. He might also have noticed that this was a quotation from a paper read by Dr. John Cavanagh at Geneva. The famous psychiatrist, author and lecturer will not need help to defend himself against Mr. Burch.

Little remains now of the review except the dogmatic generalizations. Apparently, Mr. Burch was fighting for his own views rather than reviewing a book. Documentation of his statements would have been a help to filter the pure wine of knowledge from turgid intuitions and prejudices. Since the Popes have spoken so carefully and lucidly about this horizon-spanning problem, and since it is likely to be debated extensively at the UN General Assembly, perhaps the readers of *AMERICA* are entitled to another review, this time by one who will discuss the contents of the book.

ANTHONY ZIMMERMAN, S.V.D.  
Tokyo, Japan

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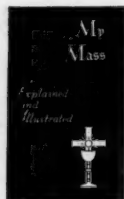
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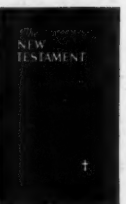
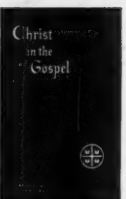
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